Race Relations - 1917

CONFERENCE OF TEXAS NEGROES

Held in this City, Monday, July 30, 1917, Takes into Account the Present Exodus of Colored Labor to the North. Issues an Address to White People—the Way to Cure Unrest Pointed out.

A large body of Colored men and women met in Dallas, in the Pythian Temple, July 30, 1917, to discuss the exodus of Texas Colored men to Northern points and they had some discussion and then some. R. W. D. Welch,, president, Dallas Negro Business League, called the meeting to order. Dr. B. R. Bluitt stated the object of the meeting. Mr. A. J. McCauley was elected chairman and W. E. King, secretary. Chairman McCauley made a ringing speech calling attention to the causes why the Colored man was restless and moving. He was cheered to the echo, the deliverance being well received. Secretary King, at the conclusion of the speech made a motion that a committee on "Ways and Means" be appointed, whose duty it should be to report upon the situation. Committee as follows: W. E. King, chairman; J. F. Williams, secretary; J. W. Jeffrey, J. H. Dixon, J. C. Long, Tyler; W. W. Canton, A. S. Wells, E. W. D. Welch and T. B. Madison Below we append the report:

Report—Committee on Resolutions.

In a movement such as ours, where the people rule through their chosen representatives, the maintenance of the rights and privileges of the individual citizen, must ever be the greatest concern of all the people.

In an effort to pursue peaceably his chosen field and reap the rewards of his labor, it is the function of government to offer to the citizen and maintain for him, the greatest possible freedom in working out his destiny.

When governments for any reason fail to provide adequate and ample means to do this, the citizen asserts the right to remove from any state to another or leave the domain of empire.

It is the abridgement of the rights and privileges of the Negroes which in our opinion just now makes possible the present exodus from the South to Northern sections.

We, the State Conference of Negroes of Texas, believe that the causes leading up to the present unrest and exodus of the Colored people of Texas, are as follows:

Causes.

1. Insecurity in the protection of human life, as evidenced by mob violence, injustices in the courts and the ruthless treatment of Negroes before the courts have established their guilt.

2. Insecurity in the protection of the rights of property and property rights, as evidenced by the segregation ordinances and in the refusal of insurance companies to insure Negro property.

3. The abridgment of the right of franchise, as evidenced by the "White man's Primary."

4. Unlawful discrimination in railroad transportation and by other public utilities.

5. Inadequate and inequitable school facilities.

6. Discriminatory practices of Southern authorities in the expenditure of public funds for civic improvements.

7. The failure of employers of Colored labor to pay adequate wages.

Remedies—Having given the above general exposition of the causes of the present exodus, we beg to make the following recommendations:

1. That this conference appoint a committee of seven with power and authority to confer with all the employers of large numbers of Negroes and with all the Judges of the courts of Dallas county, in reference to a future conference with the Negroes on the exodus situation, and that we hereby recommend that the same propaganda be in all respects adopted and ratified by Negroes in every county in Texas where there are Negroes in sufficient numbers so to do.

2. That we further recommend that we make special appeal to the white press and pulpit to speak out in strong terms against the major grievances set forth in this address.

After a full and fair discussion of the entire subject, the State Conference of Texas Negroes makes these declarations with the hope that the better element of the white people of Texas and the South will be able and will, if carried into effect, produce the desired results to all parties concerned.

Respectfully submitted:

J. F. WILLIAMS, Secretary,
W. E. KING, Chairman,
W. W. CANTON,
A. S. WELLS,
J. H. DIXON,
J. W. JEFFREY,
J. C. LONG, Tyler.

Dr. A. R. Griggs, made a motion which was adopted to insert a clause in the address calling on the better element of whites to discourage "The Birth of a Nation" and "The Clansman," as they served to create hatred between the white and Colored people. A committee of seven, viz: R. T. Hamilton, S. E. J. Watson, J. F. Williams, J. H. Dixon, J W. Jeffrey, W. Sidney Pittman and W. E. Ewing was appointed to confer at with white peole in furtherance of demands set forth in the address. A permanent organization was perfected with A. J. McCauley, president; W. E. King, vice-president; J. F. Williams, secretary; W. P. Vaughn, assit. secretary; E. Cooper treasurer. The meeting was largely attended by both men and women representing every walk of life Among the out of town persons present were: J. C. Long of Tyler; Dr G. Phipps of Corsicana; Mr. Rhone of Sherman; Mr. Compa, Ferris; Rev. Onqua, Crockett; Dr. A. W Edwards of Cleburne.

A Bad Break.

On Tuesday, the next day after the meeting policemen arrested a number of Colored men who were around 214 Jefferson street, the office of the Agency securing Colored men man is allege to have locked them up. A report says that as usual the gallant officers used their right-sticks. An injunction order was also issued by Judge Muse, which prevented the departure of a large number, said to be 180 who were about to leave for the North. On Wednesday at 4:00 p. m. the injuction was tried out and being groundless was dismissed with the understanding that no person under bond for infraction of the law should be accepted by the agency. The court room was packed to suffocation by Colored men of every calling in life, all interested in the outcome of the injunction contest. There was an enormous amount of "cussin' at at the big gate" going on among the pro-exodus people, but it appears that there was more powder than lead.

DECISIVE ACTION AVERTED TROUBLE

Race Riots Several Times Imminent On Account of Lawless U. S. Sailors.

The Journal and Guide

POLICE AND CITIZENS ACT

8/11/17

Committee of Public Safety Appealed To When Serious Race Clash Seemed Inevitable

In view of the several efforts upon the part of United States sailors from the Norfolk naval training station to incite a race riot in Norfolk, a number of colored citizens held a conference at the Young Men's Christian Association last Monday at noon and issued the following statement:

"There have been several published accounts of threatened outbreaks of a serious nature on the part of young white enlisted men and of actual clashes between some of these white sailors and colored civilians. As a result there is a very strongly felt desire on the part of the colored citizens to be certain of ample protection on the part of the Police Department or such other agency for the enforcement of the law as the exigency might demand.

"Moreover, it is their patriotic desire that no such unnecessary and useless an occurrence as a race riot should be allowed to put a new and powerful argument in the mouths of rival Northern cities against the extensive local improvements now being made or contemplated by the Federal Government and to cause the labor shortage and unsettled wage market that would inevitably follow—all to the discredit of our city and against her forward movement.

"After two very satisfactory conferences with his Honor Mayor Mayo and the Committee of Public Safety as to what steps should be taken on the part of colored citizens to help avert the impending trouble between the race groups in question, we now, therefore, beg to be allowed to 'do our bit' by requesting through your columns

"(1) That the colored citizens out of patriotic considerations will be patient and refrain from all incendiary remarks to or about the sailors now in training here or those who will take their place in the future,

"(2) That the white citizens, on whose part there is the friendliest feeling toward our race, will raise their voice and exert their influence for the strengthening of the arm of the law in its effort to forestall bloodshed and riot and for the averting here of the bitterness of feeling between the races which always follows race riots,

"(3) That the thinking ones among the enlisted men will advise the young and thoughtless element among them against such unlawful practices as have characterized some of them for the past several nights in succession,

"(4) That the whole citizenship reflect that just these same repeated and lightly regarded steps of lawlessness have preceded race riots and massacres in every city where such have occurred.

"In conclusion, we think it would not be out of the way for us to point out that recently the most atrocious and brutal outbreaks on record on the part of armed mobs against defenseless and disarmed Negroes have taken place in various sections of the country and that as yet no strong, positive voice here in Norfolk has been heard publicly against such.

"We feel that the most effective way to prevent such a disgraceful occurrence in our own city is to have its papers and its public spirited citizens by frequent counsel against and condemnation of such outbreaks to mould a strong public sentiment in favor of law and order and to steel the popular mind against giving credence to the inflamatory statements which would be used to fire on a mob once there were actual bloodshed.

"Respectfully,
"S. S. MORRIS,
J. McDONALD,
N. D. KING,
G. JARVIS BOWENS,
P. B. YOUNG,
RICHARD H. BOWLING,
"Colored Citizens Committee."

CONFERENCE WITH PUBLIC SAFETY COMMITTEE.

Following the conference at the Y. M. C. A., a committee consisting of Lawyers J. Eugene Diggs, Jas. M. Harrison and Walter L. Davis, Dr. G. Jarvis Bowens, Editor P. B. Young and Dr. Columbus Maxwell had a conference with the Committee on Public Safety and the commissioned officers of the Norfolk Home Guards, meeting jointly, and after a discussion of the causes of the recent disturbances between sailors and colored residents urged that prompt and vigorous measures be taken to prevent further trouble and to insure the colored population ample police protection. It was learned at this conference that the police department had already taken up with the Naval authorities the matter of the conduct of enlisted men in this city and had asked for assistance in handling them. Monday night a provost guard from warships in the harbor was placed on duty in the city to preserve order among the sailors.

SOUTH HOLDS UNIQUE PATRIOTIC MEETING

Leading White Citizens Attend Negro Gathering and Laud the Race for Its Loyalty.

UNUSUAL PROGRAM RENDERED

New York Age

Meeting Held Under the Auspices of the Colored Men's Patriotic League of Pike County, Ala.—Two Thousand Persons Present, Composed of Both Races.

5/3/17

(Special to THE NEW YORK AGE.)

TROY, Ala.—That war and migration are creating more cordial relations between the white and colored people of the South was shown here at the big patriotic meeting held under the auspices of the Colored Men's Patriotic League of Pike County. In the past getting prominent white people to attend a gathering of Negroes has been regarder nothing short of an achievement. At the meeting in question not only did the leading white citizens of the community attend but they took a prominent part in the exercises. 5/3/17.

The Rev. Dr. Bateman, pastor of the Frst Baptist Church, and one of the prominent white speakers who dwelt on the necessity of both races living side by side on friendly terms, stated that it was the most significant meeting ever held in Troy, and the two thousand white and colored people present shared with him the opinion.

Among those present were the Hon. W. B. Folmar, representing the Mayor; L. M. Betinskey, vice-president of the Farmers' and Merchants' National Bank; J. W. Powers, president of the First National Bank; J. D. Murphree, cashier of the First National Bank; Mrs. J. M. Sanders, superintendent of education of Pike County; Mrs. L. M. Beshinskey, president of the Civic Improvement Club; the Rev. Dr. Bateman, pastor of the First Baptist Church (white); Prof. E. M. Shackelford, president of the State Normal School (white), and Dr. L. R. Boyd, county health officer.

See Better Conditions Ahead.

All of the white speakers made inspiring addresses, lauding the Negro for his patriotism and assuring the race that white Americans had implicit confidence in its loyalty and true Americanism. The meeting of the white and colored citizens of Pike County on friendly terms at a public gathering is something new for this section and many see the beginning of a new era and the adjustment of racial conditions which will be more satisfactory to all concerned.

The meeting was held by the colored people of Pike County to put themselves on record as being loyal Americans. The program, consisting of speechmaking and singing, was interesting from start to finish. The members of the league, each wearing a red, white and blue badge, formed a line in front of the First Baptist Church and marched to their seats in a body.

Members of the race taking part on the program were the Rev. W. J. Baldwin, the Rev. William Grider, the Rev. C. A. Russell, who delivered the welcome address; H. V. Stevens, Dr. J. A. Brewer, Prof. H. R. Chiveers, Dr. J. J. Daniels, Prof. C. L. Jenkins, the Rev. M. C. Lowery and Miss P. L. James.

The Rev. Dr. Bateman suggested that a committee be appointed to bring Dr. R. R. Moton, principal of Tuskegee Institute, to Troy to speak, and other white citizens promptly offered to defray Dr. Moton's expenses.

Dr. S. B. Innis creditably served as master of ceremonies. The officers of the Colored Men's Patriotic League of Pike County are: Dr. S. B. Innis, president; H. V. Stevens, vice-president; A. C. Brown, secretary, and James Henderson, treasurer.

WHITE AND COLORED DISCUSS PLANS FOR ADVANCING INTERESTS OF BOTH RACES

Journal & Guide 6/30/17

Informal Conference At Pittsburgh Meeting Of National Conference Of Charities And Corrections—What Is Being Done In The South.

Hampton, Va.—What social service really needs to be rendered? How can we best do our common work? How can we learn of one another? How can we gain better racial co-operation?

These questions were recently discussed frankly and sympathetically when some 20 white southern secretaries of charities and correction (or social workers) met a group of representative colored social workers, in an informal conference on racial co-operation, during the Pittsburgh meeting of the National Conference of Charities and Correction.

V. S. Woodward of Charlotte, N. C., presided at the conference. Among those who spoke were Richard F. Hudson of Chattanooga, Tenn.; Joseph C. Logan of Atlanta, Ga.; Miss Margaret Laing of Columbia, S. C.; Prof. George W. Cook and Prof. Kelly Miller, both of Howard University, Washington, D. C.; William N. Jones of Memphis, Tenn.; Prof. George E. Haynes of Fisk University, Nashville, Tenn.; Mrs. Mary C. McCrorey of Biddle University, Charlotte, N. C.; Miss Helen P. Pendleton of Newark, N. J., and Samuel P. Morsell of Pittsburgh.

Professor Haynes declared white people have had to learn that Negroes who have self-respect and enthusiasm can do excellent work and achieve worth while results, and that white people cannot safely and wisely pick Negro leaders for the Negro race. He related in detail how racial co-operation was brought about in Nashville during an emergency.

Mr. Hudson said that in Chattanooga the charity organization society work is carried on irrespective of the color line. Whenever there are people in need, there the social workers go to administer the wisest forms of relief. A colored woman works among the colored people.

The Chattanooga relief department for Negroes is financed by the general charity budget and other activities are financed by the colored people and the departments using the services of the colored visitor, who is really a community visitor doing a variety of tasks.

Mr. Logan reported that white social service visitors do not tend toward giving colored people self-development. In Atlanta, for example, the whites have done work "for" Negroes, while white charity organizations society workers have worked "with" whites. Atlanta has correlated the ideals of co-operation with the ideals of the community.

Miss Laing, who was directly responsible for the conference, stated that the social service work for colored people in Columbia, S. C., originated through the efforts of a white university student who had received his inspiration from Prof. Josiah Morse, a firm believer in the Negro's self-reliance, whose service on the university commission on the southern race question is widely known and respected. Miss Laing has found that colored workers take more interest in social cases than can white workers. There are cases, however, which can apparently be well handled by white social workers.

Dean Cook, an experienced worker, declared that the idea of race co-operation must prevail. "White and colored people can work together on social service boards. Throughout the South, including the city of Washington, mixed boards have been and are doing fine social uplift work. Christian charity demands that more should be done for Negroes, whose wage scale is low compared with that of whites doing similar work."

Secretary Jones described the workings of the Memphis Boarc of Charities in which white and colored members meet jointly to outline policy and for which one executive secretary directs all the social work. The colored group in Memphis is selected by uplift units and the leading churches. It faces the truth of situations and sees that the vital interests of one class is the interest of all classes.

PROPOSE SQUARE DEAL FOR RACE

Southern Educators Take High Stand At Conference On Race Question

The Journal & Guide

PASS STRONG RESOLUTIONS

8/26/17

Many Reforms Advocated To Make Living Conditions Better In South

LOUISVILLE, KY.—V. O. Gilbert, State superintendent of instruction, who has returned from Blue Ridge, N. C., where he attended the Conference on Law and Order, called to consider the race problem in the South, was impressed with the manner in which those who attended the conference came out flat-footd for a square deal for the Negro. The economic factor, he says was recognized as fundemental in the problem and while noting the success of the many of the more able members of the race, the conference held to the principle of the stronger races helping instead of exploiting the backward to the end that the race can contribute more to the enrichment of their own lives and to the lives of all.

The conference was made up entirely of leading southern educators and was called to make "America safe for democracy; that it may make the world safe." The wholesale emigration of Negroes from the South and the race riots and lynching in the North and West, which speedily followed the advent of the new and unaccustomed element in the several communities, impelling the conference, the members of which agreed that the race problem is a seriously growing one in this country.

In a series of resolutions the conference deprecated lack of certain and speedy justice in the courts; proposed the public commendation of officers who resist mob violence and the cultivation of a public opinion that will make it impossible for a public officer who fails to do his duty to retain his office; recognized home-owership as the basis of stable, secure citizenship for Negroes, as well as for whites; recommend the establishment of law and order leagues to correct conditions that lead to insanitation, poverty, disorder and crime; recommend the establishment of a speakers bureau for the dissemination of proper knowledge on these subjects and the raising of a fund to defray expenses of the bureau; favored placing literature on the race question in all public libraries and the introduction of textbooks into the Negro public schools on elemental morality, on lives of eminent Negroes and for the progress of the race.

Commercial Appeal

PRAISES NEGRO PROGRESS.

Mrs. Isaac Reese Urges Need of Racial Co-operation.

Mrs. Isaac Reese, member-elect of the city board of education, addressed a large audience of negroes at the Metropolitan Baptist Church Sunday afternoon, under the auspices of the Woman's Auxiliary of the West Tennessee Association, of which Florence P. Cooper is president.

Mrs. Reese said: "The better element of white people and colored people should come together in helpful co-operation for the good of all. No race in history has accomplished more in a given time than the negro. None of us can be held responsible for American slavery. We could not help it, but it brought your race into homes of culture and refinement, superior to that enjoyed by many of your people today. To this is due much of your progress.

"The north has never understood the relations between the white and black people of the south. Before the evils of reconstruction there was a genuine affection due to the love and devotion of the negro in times of peril. Gratitude will never allow us to forget this. The lowdown politician did you great harm. He voted you and then threw you aside and others profited by arraying the ignorant whites against the blacks. When our better classes get together our trouble will be over."

Mrs. Reese urged the cultivation of race pride and the appreciation of race leadership.

"Any race to be great must do its own thinking," said she. "Booker T. Washington was an example of unselfish leadership, forgetting himself for his race."

Mrs. Reese made favorable reference to Paul Lawrence Dunbar and Sutton E. Griggs.

Race Relations — 1917

The Mass-meeting held, Friday night, October 26h 1917 at the City Auditorium was the most remarkable outpouring of colored people ever w... nessed in this city. The capacity of this mammoth structure estimated to hold from four to five thousand people was entirely inadequate for the mighty army which stormed its doors. There was absolutely no disorder. It is safe to say that nearly twice as many people were on the outside as were on the inside. The feature of the affair was the mammoth parade that preceded the exercises. It seemed fortunate that fair weather prevailed until the City Auditorium was reached.

RAIN FOLLOWED.

Then shortly afterwards, a downpour of rai followed and the crowd good naturedly submitted to the punishment. Hundreds refused to disperse. The parade formed at 7:30 P. M., at St. James and Leigh St., extending down Leigh St., as far as Third St., Mr. W. H. Anderson a Spanish American War Veteran was Chief Marshal and he secured Mr. J. H. Brown as Adjutant with Col. R. C. Mitchell as Assistant Marshal. The Marshals of the various divisions were, Capt. John C. Dabney, Capt. W. S Cowan, Mrs. Mary E Carter, Miss Rebecca T. Mitchell, Prof. A. V. Norrell, Lieutenant A. L. Morton.

The official list as published is as follows:

Comrades L. Storrs Chief of Staff, Major Wm. A. Robinson, Captain. B. A. Graves, W. G. Singleton, D. J. farrar, Dr. D. A. Ferguson, Carey Wheaton, Thos. L. Walker, W. E. Lewis, Lt. J. C. Smith, Geo.. Washington, H Curtis, as. A. Jones, Dr. Miles B. Jones, A. C. Coleman, Lt. Mangrum, Alex. C. Hines, R. Randolph Roper W. Isaac Johnson Dr. O. B.H. Bowser M. P. Tyler, Geo. W. Lewis Chas. M. Taylor.

THE KNIGHTS OF PYTHIAS THERE

The Uniform Rank, Knights of Pythias attracted much attention. It consisted of the Brigade Staff, led by Brigadier General John Mitchell, Jr., Assistant Adjutant General, Roscoe C. Mitchell, Chief of Staff, Col. John R. Chiles, Assistant Surgeon General, Dr. A. A. Tennant, Col. W. Henry Jones, Col. W. H. Willis, Major L. J. Morris. Maj. Edmund Smith, Col. Thos. M. Crump commanding the First Regiment, Uniform Rank, K. of P., was out with his staff and Capt. R. H. Fauntleroy, Isaac Bray, Major James H. Ammons commanded the First Battalion, Eureka Company was under command of Capt. Chas. McClaiborne, Planet Company was under command of Capt. Geo. L. Branch, the Pythian Cadets were in charge of Commander Robinson Davis.

THE SPANISH AMERICAN WAR VETERANS.

The Spanish American War Veterans marched from their headquarters to the Pythian Castle, 727 N. Third St., from which point they marched to the place of rendezvous, St. James and Leigh streets. They were commanded by Capt. W. H. Anderson.

Kessnich's Band participated in the parade and white members of the local Boards were in line. The length of the procession has been estimated at three miles. It is well nigh impossible to do justice to the magnificence of the affair. White people were as enthusiastic in cheering the marching throngs as were colored. Red fire cast its glare along the thorough fares and fully fifty thousand people must have lined the streets to witness this truly remarkable outpouring of the marching throngs of colored people.

THE LINE OF MARCH

The line of march was down Leigh St., to eighth St., to Broad St., to Belvidere St., to Franklin St., to Laurel St., to Cary St., to the Auditorium. When the Auditorium was reached some time was lost preparatory to the arrival of the Colored Branch of the Red Cross, which was permitted to leave the line and to pass in review before the assembled throng.

THE BAND THERE.

The Municipal Band, Capt. Moses Johnson leader and Sharon Band furnished music In addition to these the Band from the school at Rock Castle, Va., was also in line. The following are some of the organizations that participated.

The Young Men's Bloom of Youth, The Messiah Ben. Club, The Lincoln Ben. Club, The Hiawatha Ben. Club, Young Men's Love and Union, Southside Independent Club, Theban Ben. Club, Starlight Ben. Club, Good Prospect Ben. Club, Corinthian Ben. Club. Spanish War Veterans, King David, Mechanics Star Ben. Club, Thessalonian Social Club, Good Samaritans, Children of Israel. Love and Charity, Kessnich Band, Rose of Sharon Band, Municipal Band, Hampton Alumni Association, Nurses Association, Richmond Hospital. Nurses Association, Howard Univ. Chapter, Virginia Union University, Hartshorn Memorial College, Richmond Public Schools, Sabbath Glee Club, Seven Buzzards Ben. Club, Porters Ben. Club, Ideal Ben. Club, St. John Watchmen, The Shepherds, Williams Lodge of Elks, Capital City Lodge of Elks, Young Men Rose of Sharon Association, Queen Esther Temple, Oriental Ben. Club, Saint Lukes, True Reformers, Knights of Pythias, The Pythian Cadet Battalion, Odd Fellows, Masonic Lodges, Astoria Ben. Club, Adelphia Ben. and Social Club, Eagle Social Club, Superbas Social Club, Richmond Medical Society, Howard Alumni Association, Shaw University Association, Armstrong High and Teachers, Armstrong Alumni Association, Spartan Lit. and Ath. Assoc., Little Dove Olive Leaf, Magnolia Ben. Club, Ushers Union, Rising Sun Valley Club, Violet Social Club, Rock Castle Institute Band, Independent Ben. Club.

A SURPRISING EVENT.

During the entire history of the city, no event, has attracted more interest or created greater surprise than did this display of loyalty on the part of the colored people of Richmond. Race lines disappeard for the time being and all symptons of race prejudice were lost in the era of general good feeling that prevailed in this city. White citizens marched side by side with colored ones, fraternizing together in this time of the nation's peril. One solid wall or surginb humanity appeared at the City Auditorium and no where were there any signs of disorder. The Chief Marshal, W. H. Anderson and his assistants had arranged the program to a nicety and every detail was carried out to perfection.

POLICE OFFICERS FRIENDLY.

Friendly white policemen were as considerate as it was possible for them to be and their orders were scrupulously obeyed. They gave very few orders. When entrance was gained to the City Auditorium, leading white citizens occupied seats on the rostrum and they in turn were joined by leading colored ones. Judges bankers, editors, professors, the logians, ministers and many beautiful women occupied seats also on this elevated part of the structure. The crowd surged quietly forward to seats. Chairman W. T. Johnson, marching beside Chief Marshal W. H. Anderson had previously marched into the auditorium in front of the military formation that had placed itself in the proper position to accord to them the honors to which they were entilted.

MUCH MUSIC.

A call to order and silence reigned. Musical selections were rendered to the edification of all present by Madame Alverta Gilpin. Mr. John D. Jones of Massachusetts and the Sabbath Glee Club Prayer was offered by Rev. M. E. Davis, D. D., Rev. H. R. Williams read a letter from Gov. Stuart, expressing his regret at not being able to be present and authorizing Rev. Dr. W. T. Johnson to represent him. Col. Giles B. Jackson then proceeded to introduce Chairman W. T. Johnson who delivered an excellent address. His remarks evoked applause.

MAYOR AINSLIE SPEAKS.

He introduced Mayor George Ainslie, who delivered a brief, but pointed address. He assured the drafted men that they had the hearty support and best wishes of the citizens of this community and would see to it that their needs were supplied. He was enthusiastically applauded and was the recipient of congratulations by those surrounding him.

Chairman Johnson then introduced Editor John Mitchell, Jr., President of the Mechanics Savings Bank. He spoke only for a few moments, after complimenting the Chairman and the ladies of the Red Cross, who had so ardently labored to make the movement a success. He also paid a tribute to Mr. William A. Jordan and to Chief Marshal W. H. Anderson and Assistant Chief Marshal R. C. Mitchell. He then discussed the present day situation and sat down amidst applause.

MR. BRYAN SPEAKS, TOO.

Chairman Johnson introduced the great publicist and public good promoter, Hon. John Stewart Bryan owner and publisher of the Richmond, Va. News-Leader. Mr. Bryan expressed his gratification over the loyalty and patriotism displayed by the colored people of the city. He assured them that they could count on the support of the white people of the city.

It was growing late and then Mr. Roscoe C. Brown was introduced to deliver an address. Chairman Johnson diplomatically announced that the hour was late and as they had six more speakers he would allot one minute to each.

JUDGE PRITCHARD THERE, TOO

His Honor, Judge J. C. Pritchard of the United States Circuit Court was introduced and delivered an address that deeply impressed the audience. His anecdotes were mirth producing. Then followed that great Virginian Judge, George L. Christian supporting himself on two crutches as he proceeded to the front of the rostrum and then forgetting both of them and handing them to Editor Mitchell to hold, as he warmed up to his subject.

Mr. H. W. Ellyson spoke as did Mr. W. T. Reed. Mrs. Maggie L. Walker, in her pleasing and inimitable way gave sound words of sympathy and advice to the drafted men

REV. HANNIGAN TALKS, TOO.

Mrs. Beverly B. Munford responded from the audience and for a few minutes stirred the audience with her fervid utterances. The mention of Rev. Charles Hannigan's name was the signal for applause and he gave voice to expressions of hope for the colored folks that caused a signal demonstration.

Mrs. John Stewart Bryan was called for, but save for a smile of approval and embarrassment, she did not respond. It was after 11 o'clock. The benediction was announced and the mass of humanity filed out into the street discussing the epoch-making events of the afternoon's demonstration.

SUPPER SERVED.

A supper was served the drafted men at Johnson's auditorium. Many of the parting scenes were pathetic. Husbands were being separated from wives, lovers from sweethearts, brothers from sisters, soo's from parents. The drafted men and their friends were notified to be at the Gray's Armory, Seventh and Marshall streets, Saturday morning, 8:15 o'clock, to be ready to go to Camp Lee, just about 25 miles away from this city. The ladies had prepared kits for each recruit and they were distributed to them. This was the first time in the history of the city that a colored recruit had been permitted to enter this great structure of the crack military white organization of this city.

LEFT FOR CAMP LEE.

The line of march was to Clay street, to Second, to Broad, to City Hall, where the line was reviewed by Mayor George Ainslie and then to Ninth street to the Byrd Street Station. Some of the leading white citizens marched in line with the colored men. It was a scene never to be forgotten. All divisions had disappeared. The thought was one and the same,—to respond to the cry of distress from the executive officers of the State and Nation.

The John Marshall High School Cadets were in line accompanying the colored men, while the Colored

Branch of the Red Cross took their assigned place to do honor to the men, who were about to offer up their liberty and their lives if need be for their country. By 1 P. M. they had reached Camp Lee and after dinner had been served were ready for the donning of the khaki of the National Army of the United States.

OPEN LETTER ON RACE QUESTIONS SENT COLLEGIANS

Advertiser

Commission Meets to Enlist Support in Checking Negro Exodus

10-28-17

(Special to The Advertiser.)

WASHINGTON, D. C., Oct. 27—Following its annual meeting here the University Commission on Southern race questions has just issued an open letter to the college men of the South.

The commission is composed of representatives of the faculties of eleven Southern state institutions of learning and has been in existence, meeting annually or oftener, for about five years.

Its aim is to do what it can to assist in the adjustment, on a sound basis of race relationships in the South, particularly at this time when from many points of iew, there is danger of mal-adjustment and misunderstanding.

The commission's chief work is with Southern students endeavoring to induce them to study the socalled "race problem" with sympathetic interest and without prejudice.

Members are Named.

The membership of the commission si as follows:

Prof. J. J. Doster, professor of education and dean of the School of Education, University of Alabama, chairman.

Prof. James D. Hoskins, dean of the University of Tennessee.

Dr. Josiah Morse, professor of psychology and philosophy. University of South Carolina.

Dr. William O. Scroggs, professor of economics and sociology, Louisiana State University.

Prof. William S. Sutton, dean of the School of Education, University, of Texas.

Dr. W. L. Kennon, professor of physics, University of Mississippi.

Prof. E. C. Branson, professor of rural economics and sociology, University of North Carolina.

Dr. James M. Farr, professor of English, University of Florida.

Dr. D. Y. Thomas, professor of history, University of Arkansas.

Dr. R. P. Brooks, professor of history, University of Georgia.

Col. W. M. Funley professor of economics and political science, Virginia Military Institute, Secretary.

Dr. James H. Dillard, president of the Jeanes Fund, and director of the Slater Fund, is the founder of the commission and is a member of its advisory committee.

Open Letter Sent.

The open letter to Southern college students, which is being sent to practically eery Southern community is as follows:

"On two previous occasions the University Commission on Southern race questions addressed open letters to the college men of the south, setting forth breifly the results of their studies and conferences on topics of importance to both races. The first of these dealt with the lynching evil, and after pointing out the inherent injustice of it and its menace to the established institutions of society, emphasized the fact that human actions are like boomerangs, affecting those who act, as much as if not more than those who are acted upon. It is becoming more and more recognized that the white race in many subtle ways has suffered more from lynching and its consequences than has the black.

Education of Negro.

"The second letter dealt with the education of the negro, and stressed the need of larger support, better teachers, longer terms, and more adequate facilities, again on the ground of the inherent justice of the proposal, and the fact that in doing for others we do even more for ourselves.

"In the present letter the commission wishes to address the college men on what it considers the most immediate pressing problem of the South and one of the most important for the nation, namely, negro migration. The present migration of the negro is not an anomalous phenomenon in human affairs. The economic and social laws that affect the lives and actions of white men produce practically the same effect upon the negro. It should not be surprising, therefore to find him obeying so promptly and in such large numbers the economic law of demand and supply. There was no extensive migration until the industrial centers, facing a dangerous shortage of labor owing to the complete shutting off of the European sources of supply, turned to the South where large sources were available.

Agents Are Sent.

So they sent their agents with very alluring promises and liberally used the negro press, hand bills, letters, lecturers, and other means designed quickly to uproot the negro and draw him to the railroads, factories and mines where his labor is sorely needed. The dollar has lured the negro to the East and North, as it has lured the white man even to the most inaccessible and forbidding regions of the earth. But the human being is moved and held not by money alone. Birthplace, home-ties, family, friends associations and attachments of numerous kinds fair treatment, opportunity to labor and enjoy the legitimate fruits of labor, assurance of even-handed justice in the courts good educational facilities, sanitary living conditions, tolerance, and sympathy—these things and others like them make an even stronger appeal to the human mind and heart than does money.

South Needs Negroes.

"The South cannot compete on a financial basis with other sections of the country for the labor of the negro. but the South can easily keep her negroes against all allurements if she will give them a larger measure of those things that human beings hold dearer than material goods. Generosity begets gratitude, and gratitude grips and holds men more powerfully than hooks of steel. It is axiomatic that fair dealing, sympathy patience, tolerance and other human virtues benefit those who exercise them even more than the beneficiaries of them. It pays to be just and kind, both spiritually and materially. Surely the South has nothing to lose and much to gain by adopting an attitude like that indicated above."

LET THEM REASON TOGETHER

The N. & O. Sept. 2/17

Much of the race friction and lack of friendly relations that we hear of between the two races in the Southland are largely the result of ignorance. Ignorance exists on both sides of the color line as to the aims and feelings, the virtues and shortcomings of either party. Despite the fact that the Southern white man claims to know the Negro better than any one else, his knowledge is but superficial and based largely on contact with those few who render him service.

If some means of communication could be devised to bridge over the gap of comprehension that exists between the better thinking members of both races, many of the existing evils and injustices might be remedied. How to build this bridge of communication should be the aim of the leaders of the Negroes in the various communities. In Atlanta, for instance, when the disparity in the schooling facilities afforded the races became too glaring, a means was found whereby the leading colored citizens brought the injustice done them to the attention of the proper authorities, in a manly but respectful protest, and secured the promise of more adequate accommodation for the schooling of their children.

In other communities the leading men of the race might arrange for a conference with the leading white citizens, where the municipal authorities are unresponsive or different about taking the first step, and secure their co-operation in the provision of better school facilities, more efficient police protection, adequate sanitation or whatever may be lacking in the provisions for their welfare. The lack of these provisions for the one race is bound to be felt eventually by the whole community, so as a matter of self-interest, the whites would generally give proper consideration to these matters. How best to bring about a conference of this character must be left largely to the discretion of those immediately interested. Their knowledge of local conditions and the sentiment of their communities should guide them in approaching the matter from the most favorable angle.

The position occupied by the race as a labor element of the population, as a tax-paying asset, should be weighed and presented as an argument for an equitable share in public improvements and accommodations. If the health of the colored community is jeopardized through lack of sanitation and bad housing conditions, it should be pointed out that the results will inevitably spread to the whole community. The whole will suffer for the neglect of a part. If lawlessness is permitted against the persons and property of the colored citizens, by lack of police protection, the spirit of lawlessness will in time ignore the badge of color and work its will against both races

HOME IMPROVEMENT FOR NEGROES URGED

Constitution 6/23/1

For the purpose of enlisting the cooperation of the colored people in the plans for improvement and parkways as recently adopted by the white property owners of the Fourth ward, a conference of members of the Fourth ward rebuilding commission and a number of the most prominent negro property owners of the ward was held last night at the chamber of commerce building.

The colored people in session at the Big Bethel church Monday night declared opposition to the plans suggested by the commission, and the meeting was called in order to counteract the feeling of hostility to the movement for better streets and sanitary conditions.

The opposition made by the negroes, it was learned at the conference, is founded upon the suggestion of segregation. The delegation of negro citizens explained that the opposition to this feature was not founded on race equality, but on the belief that all improvements needed by negroes would be refused by the city council, and that negro property owners would be given absolutely no attention by the authorities.

"We have several objections to the plans," stated the negro spokesman, "and not one is founded on race equality. As soon as a community of negroes is formed that instant marks the end of appropriations for streets and alleviation of insanitary conditions by the city council."

Nothing definite in the matter was done, but it is understood that another meeting will be held in the near future to further discuss ways and means for an agreement.

Following the close of the conference the commission appointed a delegation of its members to see that a remedy for congestion in small negro back alleys is brought before the city authorities. This delegation will endeavor to secure the passage of an ordinance to the effect that no negro house can be erected on a street less than 30 feet in width, thus doing away with the congested and insanitary conditions of negro alleys all over the city. This movement was brought to the attention of the commission by members of the negro committee.

The commission also added to its original plans the following recommendation: That Boulevard from North avenue to Ponce de Leon be straightened and widened to a width equal to the same street south of North avenue.

BIRMINGHAM ALA AGE HERALD
JULY 21, 1917

NEGRO PROBLEMS TO BE DISCUSSED

Civic Association Seeks to Bring About Better Understanding Between Races

A big singing will be held at the Sixteenth Street Colored Baptist church on July 29, and 200 members of the Civic association will attend. This is one of the largest negro churches in Birmingham and is famous for its choir. Addresses will also be made by prominent members of the association.

At the meeting yesterday the following resolution was adopted:

"Whereas, it is the desire of the Civic association that a better understanding between the races of this district be promoted to the end that the colored race would be more content to remain in our midst; and, whereas, a large contingent of the colored race, through Rev. A. C. Williams, has expressed a similar desire for such an understanding and has invited the association members to be present at a meeting in the Sixteenth Street Baptist church on the evening of July 29 for a discussion of the negro labor ploblems and other problems between the two races; be it resolved, that the association accept the invitation and that Dr. H. A. Elkourie be appointed our representative to them for such a meeting and that 200 of our members do attend the same.

Race Relations — 1917

BLACK EXODUS TO NORTH MAY PROVE BLESSING

HOUSTON TEX CHRONICLE
AUGUST 19, 1917

This Will Be True if It Brings South to Realize Full Duty to Negro, Conference Declares.

Significant conference on law and order with special reference to mob violence has just closed at Lee Hall, Blue Ridge, N. C. The three outstanding features of the conference were the distinctively Southern and widely representative character of the attendance, the perfect frankness with which actual facts were faced, and the assembling of invaluable first hand material on migration and the latest phases of the negro problem in form suitable for publication.

The conference was attended by 50 prominent educators, ministers, club women, church workers, doctors, judges, state officials, officers of the Y. M. C. A. and Y. W. C. A., and social workers from all parts of the South. All the members were present on personal invitation from a special committee, chairman of which was W. D. Weatherford, international student secretary of the Y. M. C. A., and executive secretary of the Blue Ridge Association, and presiding officer of the conference.

The conference is said to be unique in the fact that among the speakers were the people generally considered to be most concerned in mob violence, but seldom consulted in such conferences. These speakers included women, for outrages against whose sex mob violence has had its chief popular justification. It also included the negro, against whom mob violence in the South is chiefly invoked.

Fifteen addresses delivered at 10 absorbing sessions were discussed from every angle. The concrete result of these discussions is expressed in the findings of the conference—resolutions reported by a representative committee and ratified by the conference as a whole. The conclusions of the conference are considered far-reaching and epoch-making as follows:

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South Seeks Negro's Welfare.

The recent migration of thousands of negroes from the South to other sections of the country, the almost simultaneous outbreaks of lawlessness and mob violence against negroes in widely separated regions of the North, West and South have aroused the attention of the nation. This conference on law and order did not come into being as a result of recently aroused public opinion. It is rather the culmination of the efforts and the study of that growing body of citizens of the South who have long realized the perils of the situation and who are moved by the compulsion of Christian conscience and the call of an obligation that is founded on justice and brotherhood.

We have not met to voice a wholesale indictment against either the white or the negro peoples of the South. Criminality on the one hand and the spirit of mob law on the other are by no means prevalent through the whole South. We recognize with profound gratitude the remarkable progress made by the negro race in material prosperity, in education, and in moral integrity, and the spirit of helpfulness North and South that has encouraged and accelerated these gains. Already negroes own property in the South valued at $900,000,000. Their young people fill thousands of public schools sustained for the most part by the self-imposed taxes of the Southern white people. Their own higher educational institutions, industrial schools and colleges are doing a work and rendering a service that can not be valued too highly. A full recognition of this is essential to the complete understanding and cooperation of all forces, North and South, white and black, that are in the last analysis necessary to the right solution of a nationwide problem with its nationwide responsibility.

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Must Settle Negro Problem.

We are convinced that the negro problem before us is essential to the task of making democracy safe in America, that America may help to make the world safe for democracy.

First—The so-called negro problem is a detail of the age-long and universal human problem of how the different peoples of the earth, and even the same people, though separated by differences in religion, language, customs, civic attitudes, social and economic status, occupation, profession, and a multitude of other differences, can dwell together in peace, harmony and mutual helpfulness, and not in discord and mutual destructiveness. In but very few places on our planet has this lesson been learned; hence the ceaseless wars, conflicts and frictions. The friction between the races in the South is but a part of this whole.

Second—Probably the most fundamental and important element in the complex negro problem is the economic one. Heretofore the strong, either in body or mind, have used their strength to exploit the weak for their own advantage and aggrandizement. The negro being weak has naturally been exploited. When, in the new era that is dawning the strong shall use their powers not to exploit the weak, but to serve them, then the negro along with other weak and backward races shall receive not only a square deal, but help and encouragement to develop to the fullest their native capacities for the enlargement and enrichment of all human life.

Third—This conference deprecates any lack of certain and speedy justice by due process of law in the case of any and all crime.

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Fearless Officers Need Commendation.

Fourth—All officers of justice who resist any attempt at public disorder on the part of a mob should be publicly commended in the highest degree.

Fifth—Public sentiment should be so cultivated as to make it impossible for any officer to retain public office who does not to the utmost of his ability carry out his full oath to enforce the law he is sworn to uphold.

Sixth—We hold as fundamental that the negro, as well as for all other human beings, home ownership is the basis of security, stability of citizenship, full-statured civic responsibility, law and order, and social progress.

Seventh—We recommend the establishment of law and order leagues everywhere to correct unfortunate conditions and improve surroundings that lead to insanitation, poverty, disorder and crime, and anticipate and prevent mob violence whenever threatened.

Eighth—We urge the importance of regular and fearless charges to grand juries by trial judges on the evil of mob violence.

Ninth—We look forward to the time when physical and mental examinations by recognized experts shall be made of all persons on trial in our criminal courts.

Tenth—We endorse the formation of a Southern speakers bureau of law and order, the members of which may be called on to speak before all bodies concerned with social problems, looking forward to the establishment of similar bureaus in every Southern state.

Eleventh—We realize the immediate need of a fund for publication and extension work, and to this end we urge that contributions be sent to Dr. W. D. Weatherford, Nashville, Tennessee.

Thirteenth—We suggest the editing of text books on elemental morality, on the lives and works of noted negroes, and on the problems and progress of the negro race, to be placed in the regular curriculum of all negro public schools.

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Educate Against Mobs.

Fourteenth—Since the chief remedial force for the prevention of mob violence is the development of a right public sentiment, and since women have a large share in the creation of public sentiment, we believe there should be concerted action by women for the education of white women on the evils of mob violence, through the agencies of the home, the women's clubs, the church organizations, the schools and colleges. We believe that the women need to impress upon the men of the country that mob violence is not an effective protection of womanhood. We believe further that no race is stronger than its womanhood, and, therefore, we exalt the integrity of the home as the largest asset of any race, white or colored. We believe that true chivalry on the part of all men demands respect for womanhood, either white or colored.

Fifteenth—A committee shall be appointed to submit for the consideration of state teacher's associations, state conventions of political parties, state press associations, and state church conventions, short resolutions urging obedience to law and condemning mob violence.

Sixteenth—That this committee prepare and submit to state boards of education for use in public schools in connection with the study of civil government, a monograph setting forth obedience to lawfully constituted authority as a paramount duty of citizenship.

Seventeenth—We pledge to each other and to the people of both white and black races in the South, our utmost endeavors to allay hurtful race prejudice, to promote mutual understanding, sympathy and good will to procure economic justice, and in particular to condemn and oppose all forms of mob violence.

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Migration May Prove Blessing.

Some of the most striking utterances were the statements as follows:

Dr. W. D. Weatherford, chairman of the conference—"I am not sorry that negro migration, with its immense economic loss to the South in labor values, has come. It is worth every dollar it has cost, if it wakes us up to the tremendous obligation we in the South have to work out our relations with the negro. We have the biggest chance any people in the world's history ever had to work out the race problem; not the negro problem alone, but the problem everywhere found of the relation of a race supposedly inferior to a race supposedly superior. To paraphrase the prophet Jonah we are a nation on the high road to a great destiny, but we are stumbling on the road. Let us cease to stumble."

John Wesley Gilbert, professor in Paine College for Colored Students said: "The great tide of the present negro exodus is from the states where there have been the largest number of instances of mob violence, lynching, low wages and oppression of one sort and another. I believe that the negroes who have gone North and West will return to their old homes in the South when they are assured of protection of life and liberty. I desire the exodus of my people to cease. It has amounted to about 500,000 within the last two years. It seems to me that the chambers of commerce, the boards of trades, the banks, the farmers and all business organizations in the South, for economic reasons, if for none other, should keep this producing class, this tax-value-giving class of its labor, the most reliable in the world in the South, if these laborers are asking only for a fair chance, for protection and sympathy."

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Mob Law Is Failure.

A. M. Trawick, in discussing mob violence and increase of crime, said: "As a defense of womanhood, lynching ever was and ever will be a miserable failure. The only safe guard of womanhood is in law and order, in the crystallized sentiment of cultured humanity. Savagery offers no protection to women. Civilization's highest product is a well directed, well regulated public sentiment, and when civilization curls up and lies down before a mob saying, 'It can not be helped,' then the death agony indeed has come. Society in declaring mobs to be inevitable, pronounces the death sentence upon its own existence, and introduces disintegration within its own members."

Arthur Spear said: "The South's greatest asset at this time, unlike the North, is its man power—both black and white—which she should conserve, encourage and protect. We can not have efficiency without justice. Then for selfish reasons let us give the black man justice. 'If you keep a black man down, you will have to stay down with him,' says a negro who has the confidence of both races."

Dr. Marion Hull said: "I recommend that our courts should recognize the part played by depression in the genesis of crime by lowering the power of inhibition and by obliterating in a measure the ability to appreciate the finer distinctions between right and wrong, truth and untruth, morality and immorality. Depression makes not only possible, but probable the development of crime."

Dr. C. C. Menzler said: "Normal development of the negro as a race or individual is impossible just as long as he must live in constant fear and uncertainty of a possible disturbance that might end in a lynching or race riot. Let us grant to all peoples that degree of happiness, assurance of safety, protection of person and property, liberty and life, that we wish for ourselves. The establishment of trust and confidence between any two races is essential to the progress of both."

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Promises a New Era.

Dr. E. C. Branson said: "This exodus has the look of a race exodus that promises to make a new era in negro history in America, and a new epoch in Southern economy. I may say that we are this year a quarter of billion dollars poorer in the production of crop values alone. The loss averages about $8 per inhabitant, counting men, women and children in the South. The migrating negroes just about equal the total force of farm workers in South Carolina. It is like suddenly blotting such a state off our agricultural map. Neither in the South nor anywhere else in the world has the negro fully worked out his salvation as a race, but everywhere it will be worked out in fear and trembling in terms of fundamental economic sort—in terms of home and farm and personal property ownership. Whatever measure of economic freedom the negro wins will be the measure and mainspring of such liberty and security he is ever likely to enjoy."

C. Fletcher Quillian said: "In a year when America has entered a world war to 'help make' the world safe for democracy, it is a fundamental inquiry when we ask our-

selves, is democracy safe in America—safe for each individual, white or black? There is no excuse left for mob violence when sure and speedy justice comes through due process of law. That officer of justice fails in his duty to the Individual and to the state who is not willing to resist public disorder, even with his life. We need more men with the stuff Governor Stanley of Kentucky showed, who said to a mob, 'If you are going to lynch anybody, lynch me.'

"Public sentiment must stand back of the officer who does his duty. It should be impossible for a man to retain public office who fails to fulfill his oath to uphold the law.

"Law and order does not stop short of conviction of every participant in a lynching, regardless of his position, and irrespective whether the victim lynched be a negro or a white man."

NEGRO BUSINESS MEN ORGANIZING

Oscar W. Adams Made President of Association; Constitution Discussed.

BIRMINGHAM ALA NEWS
OCTOBER 18, 1917

For the past five weeks conferences have been held in the Pythian Temple Building by leading colored men organizing a civic organization. Last night a large crowd of business, professional men, pastors and laboring men gathered in the Pythian Temple and organized a civic association known as the Birmingham Negro Civic League.

They elected the following officers: Oscar W. Adams, President; Dr. Joe T. Thomas, J. L. Peterman and Dr. Fountain Ragland, Vice Presidents. The Executive Committee was elected and is composed of the following men: Dr. H. C. Bryant, Chairman; Dr. A. C. Williams, W. B. Driver, J. T. Harrison, Osie Long, Dr. P. S. Moten and Rev. F. G. Ragland.

A constitution was presented and is in course of adoption. The organization will direct its efforts for the advancement of the colored people of this district, and formulating a better acquaintance among themselves, and making stronger the already good relation existing between the races. The next meeting will be Wednesday night at 6:30 o'clock when other committees will be announced and elected.

J. W. Williams was elected Secretary, P. D. Davis, Assistant Secretary, and Prof. W. C. Davis, Treasurer.

Among the leaders who have been working to bring about such an organization are: Dr. C. W. Brooks, Dr. T. W. Coffee, W. B. Driver, D. S. Donald, J. O. Diffay, E. A. Brown, Prof. W. C. Davis, Rev. R. M. Davis, P. J. Harris, W. B. Johnson, Dr. J. C. Johnson, Dr. I. B. Kigh, Osie Long, J. W. Gillespie, M. A. Marcus, Dr. L. G. Duncan, Dr. W. M. Gladden, Prof. J. S. Johnson, T. A. Harris, Rev. William E. Miles, Dr. B. J. Anderson, Rev. W. J. Turner, Dr. C. J. Baker, J. L. Peterman, Rev. J. W. Rhodes and Dr. A. C. Williams.

NOTES AMONG THE COLORED PEOPLE

Incidentally the story of the great Augusta conflagration of last March has been told in far-off Boston, especially the story of the generous treatment of the colored people by the white people of Augusta.

And this is the way it happened. President Edward T. Ware, of Atlanta University, himself a man of New England extraction who has devoted his life to the training and uplift of colored folks, is making a tour of the North in the interest of a large endowment fund for Atlanta University in honor of the fiftieth year of its existence. Recently he spoke in the Old South Church in Boston, one of the oldest, largest and most aristocratic churches in Boston. Among other things, he spoke about "What Atlanta University Means to the South." Under this heading--I quote from the address as published in the January number of The Atlanta University Bulletin--he said:

"The graduates of Atlanta University live in all parts of the South. More are engaged in teaching than in any other profession, but wherever they live they carry with them the spirit of the institution and an influence that makes for wise and conservative leadership. The graduates of Atlanta University exert a restraining and elevating influence upon the public opinion of the communities in which they live.

"In illustration of this I wish to refer to the work of one of our graduates in Augusta, Ga. Last March a terrible fire swept over the city, destroying the homes of many people, white and black. The citizens organized a public welfare committee. They put the work of distributing relief to the negroes in the hands of a committee of colored men, the chairman of which was Silas X. Floyd, a graduate of Atlanta University. He personally supervised the distribution of about $15,000 worth of relief. So carefully and so well was this work done, and so excellent was the spirit of co-operation between the white and colored committees, that Chairman Floyd received a beautiful tribute in acknowledgment of his services. In the superior court room of the county courthouse, in the presence of the white and colored committees, Judge Barrett presented him with a beautiful gold watch, expressing the appreciation of the white citizens of Augusta of his services in this great emergency.

"This incident, and many other similar ones leads me to say that Atlanta University means to the South a more genuine understanding between the races."

I am glad to be able to reprint the above extract from Mr. Ware's speech. He and his sister, Mrs. Kate Ware Smith, who was a recent visitor in Augusta, are conducting an intensive campaign all through the North in behalf of this Georgia institution for colored folks, and Mr. Ware writes me that the story from Augusta has proven very effective and helpful to him in presenting the claims of Atlanta University to the people up North. In addition to what Mr. Ware and his assistants are doing in the North, the colored graduates all through the South are helping in raising a substantial sum to be reported at the commencement in May. Atlanta University richly deserves the support and help of all the people, white and black, North and South. It is possible that the Augusta representatives of this school may soon ask the public for some help in furthering its welfare. It is expected that in case this is done, a becoming response will be made by a generous public.

The young boys of the city have organized a Bible class under the direction of Peter H. Craig, Jr., and Charles Scott, the janitor at the offices of the board of education. I learn that the class meets at Trinity Church.

The Bible class for colored men and boys at Tabernacle Church is growing in interest and numbers. A large attendance was on hand at the meeting last Thursday night. This class is under the direction of the writer.

Dr. W. P. Hayes, of New York City, will begin on next Tuesday night at Tabernacle church a ten-days' revival service. He will preach every night during this and next week following his arrival. He is an able preacher, and the public should take advantage of this opportunity to hear him.

Deacon Eugene Jennings delivered an address on the Bible at the colored Y. M. C. A. building yesterday afternoon at 5 o'clock. On the fourth Sunday afternoon, the usual annual men's meeting for unconverted men and boys will be held at Tabernacle church, and will be addressed by Dr. W. P. Hayes of New York City.

Mrs. Hartridge, superintendent of teacher training at Lamar Hospital, has room for ten or twelve bright and industrious colored girls who would like to become trained nurses. This is a splendid chance for some of our young girls to fit themselves for usefulness in life.

Many things are needed among the colored people here in the way of better housing conditions, playgrounds, more sanitary surroundings, a tuberculosis camp, additional school facilities, etc. I hope whoever is going to carry forward the work outlined by the Southern Sociological Congress will not forget the needs of a great body of our citizens. What helps a colored resident will help a white resident. And what harms us in a public way also harms our white friends. The strong ought to bear the infirmities of the weak.

LYNCHING CONFERENCE PROGRAM ANNOUNCED

Constitution 7/15/17

Blue Ridge, N. C., July 14.—(Special.) The following program has been announced for the conference on lynching to be held here August 4, 5 and 6:

Legal Aspects of Mob Violence—"Mob Violence and Loss of Respect for Law," Governor C. A. Brough; "A New Criminal Procedure to Prevent Mob Violence," Gilbert T. Stephenson; "Officers of Justice as Preventives of Mob Violence," Governor T. W. Beckett, Raleigh, N. C.

Economic Influences—"Liberty and Security of Life and Basis of Economic Progress," Dr. E. C. Branson; "Northern Migration and Justice in the South," W. D. Weatherford; "Mob Violence As Prevention of Inflow of Wealth," Raymond Robbins and Henry S. Bradley; "Co-Operation Based on Confidence," Governor William Hodges Mann and Governor Robert Glenn.

Moral Aspects of Mob Violence—"Degradation of White People," A. A. Kincannon; "Evil Effects on Negro Race," Dr. R. R. Moton; "Loss of Respect for Personality," Bishop T. R. Bratton.

Health Aspects—"Fear and Uncertainty the Basis of Physical Breakdown," Dr. C. L. Minor; "Depression and Health," Dr. Stewart Roberts.

Social Aspects of Lynching—"Exposure of Womanhood Through Lynching," Mrs. Arch Trawick; "Mob Violence and Increase of Crime," to be selected; "Loss of Confidence of the Northern People," Raymond Robbins.

Night Sessions—"The Press As An Agency to Suppress Lynching," Clark Howell; "The Church's Abligation to Foster Good Will Between the Races," Bishop W. R. Lambuth Bratton; "The School and the New Attitude Toward Human Life," Dr. E. C. Bishop and Dr. J. H. Dillard.

NOT A WORD ON LOYALTY BY REV. F. J. GRIMKE

Guardian 7/14

NOT ON RED CROSS AT 15th PRESBYTERIAN CHURCH, D. C.—PASTOR SAYS HE WILL NOT SPEAK ON EITHER TILL GOVERNMENT SHOWS APPRECIATION OF SERVICES OF RACE AND RED CROSS DROPS COLOR LINE—QUESTION OF SELF-RESPECT.

Washington, D. C.,
July 4, 1917.

To the Guardian

Rev. Dr. Grimke of the Fifteenth Street Presbyterian church, at the close of his sermon on last Sabbath morning made the following statement:

"A gentleman said to my brother last week, "A prominent member of your brother's church said to me, 'It is strange, but our pastor has never said a word in any of his sermons about loyalty to the government, or about the Red Cross."

In order that there may be no misunderstanding, I want to say: I have not, and it is not my purpose to say anything. When the United States government shows a proper appreciation of the services of the Negro, who has never failed in every crisis of its history to do his whole duty, to shed his blood freely in its behalf; and when the Red Cross ceases to discriminate against Colored nurses and physicians out of deference to the Negro-hating sentiment of the South, then, and not till then, will I be heard on either subject. I hope I have some little self-respect left, enough, at least, not to allow myself to be insulted, and to acquiesce in it. No! I have not spoken, and it is not my purpose to speak!

Negro Boy Saves White Child's Life

10/6/17
The Houston Observer

An inbound San Felipe street car struck a little white child at the corner of Prairie and Travis Monday evening and the little child was probably saved from a terrible death by the heroism of a Negro boy, who slightly injured himself in saving the child's life. While the mother stood screaming and while onlookers stood gasping this race boy rushed to the child and jerked her from the car's path. The daily papers said nothing about this act, which is deserving of a Carnegie medal.

Pledge Negroes Aid For Better Quarters; Plan Joint Meeting

Constitution 6/20/17

The fourth ward rebuilding commission in session yesterday afternoon adopted resolutions pledging themselves to aid in securing better locations and more sanitary conditions for the negro property owners of the ward in order to counteract a feeling of animosity toward the rebuilding plans which was displayed by negroes at a meeting at the Big Bethel church Monday night.

Dr. DeLos Hill, who has taken a prominent part in the improvements and parkway plans, stated that the colored people would be shown every courtesy by the board in an effort to insure for them comfortable and sanitary quarters. He said that the commission was working for the interest of the colored people as well as the white people and expressed the hope that co-operation between the races could be secured.

"We are working for a fair proposition for both factions," he said, "and friction between them will only mean that no improvements can be made and that neither the whites nor the negroes can be benefited. Lack of co-operation will, in other words, result in no betterment of sanitation or natural beauty of the ward and will mean that the situation will remain as it was before the fire."

It was decided that the most prominent fourth ward negroes should be invited to attend a joint meeting of the whites and the blacks Thursday for an open discussion of the situation with a view to securing co-operation between the races.

At a meeting of the fourth ward negroes Monday night at the Big Bethel church resolutions were adopted recommending that negro property owners apply immediately for permits to rebuild and also that no property be sold or be subjected to option. The actions of the rebuilding commission were denounced as tending toward segregation and alienation of the races.

An advisory board of eleven prominent negroes was appointed to handle the situation for the colored property owners. The members of the board are: R. Darden, Bishop R. A. Carter, David P. Howard, A. D. Hamilton, Bishop J. S. Flipper, Thomas Alexander, H. A. Rucker, E. J. Bryant, Joe Wright, C. C. Cater and R. H. Singleton. Rev. John Harmon presided over the meeting and L. W. Wheeler acted as secretary.

Race Relations – 1917

TAMPA FLA. TRIBUNE
AUGUST 14, 1917

The Negro Movement

A conference of fifty noted educators, ministers, club women, church workers, doctors, judges, state officials and social workers from all parts of the South met at Blue Ridge, N. C. recently to take up the question of the exodus of negroes to other sections and, incidentally, the treatment accorded them in their new homes. The conference also discussed at length plans for preventing the exodus of the negroes, principally the avoidance of those things which have had most to do with implanting in the negro a desire to leave the South for other climes.

Those of us who have been inclined to minimize the importance of this negro exodus and the loss it has caused to the South will be surprised to read what was said at this conference by Dr. E. C. Branson, who has given the subject much study. Dr. Branson said that the wholesale departure of the negroes had cost the South a quarter of a billion dollars in crop values alone. He added that this loss averages about $8 per inhabitant. "The migrating negroes just about equal the total force of farm workers in South Carolina." Another speaker estimated the migration at about 500,000 in the past two years. The consensus of the conference was that the greatest migration had been from those particular sections which has experienced the most mob violence and lynching.

Among the findings and recommendations made by the conference were the following:

Speedy justice by due process of law in the case of any and all crime.

Public commendation of all officers who resist any attempt at public disorder on the part of a mob.

Making it impossible for any officer to retain public office who does not do the utmost in his ability to enforce the law.

Home ownership for the negro as the basis of security, stability of citizenship, law and order and civic progress.

Law and Order Leaguers everywhere to improve surroundings that lead to insanitation, poverty, disorder and crime and to anticipate and prevent mob violence.

Regular and fearless charges to grand juries by trial judges on the evil of mob violence.

Physical and mental examinations by recognized experts of all persons on trial in criminal courts.

Abundant literature of race problems in all libraries.

Textbooks of elemental morality, on the lives and works of noted negroes, and on the problems and progress of the negro race, in the regular course of study, of all negro schools.

Discountenancing in every way the exploitation of the negro by the white man, imposition upon him for trifling offenses by policemen and other officers of the law, unusually and unjustly severe fines and sentences placed upon him by police judges and criminal court judges, and insisting that he be given a square deal in the courts, in business and in his relations as a laborer with white employers.

The Tribune is especially struck with the recommendation about impositions upon the negro by officers of the law. The injustice shown the negro, simply because he is a negro, by policemen, constables and other petty officials and the usual tendency of the police courts and criminal courts to carry out that imposition by agreeing with the arresting officer, whether corroborated or not, merely because one party is white and the other black, has been probably the greatest compelling cause for the departure of the negro from the South—although, of course, it must be recognized that the most powerful cause was the prospect of earning much better wages and for less work in the big industrial centers of the North and East.

But, with all the inducements of more pay, the negro would not have been so ready and eager to leave if he were not dissatisfied at home—and the unjust treatment so often given him by those "drest in a little brief authority" aggravated that dissatisfaction.

It is to be hoped that the recommendations of this thoughtful gathering of Southern men and women in North Carolina will have some effect and that this exodus may be stopped.

Race Relations – 1917.

ABSENCE OF CO-OPERATIVE SPIRIT

It is perfectly clear to the casual observer in Norfolk that there is an absolute absence here of a co-operative spirit between white and colored citizens. This is one of the most unfortunate conditions that could possibly exist for white and black alike, for neither race can clearly understand the other nor do justice to the other in thought and word and deed unless there exists between the two that sympathetic relationship that grows out of confidence and good will. That there is a lack of co-operative spirit has been manifested in many ways recently. For instance let us compare with some other cities the manner in which a few of the vital national movements like the army registration, the liberty loan and the Red Cross movement have been handled here. In Suffolk the mayor, sheriff and other public officials held a conference with leading colored citizens and officially named a committee of them to assist with the registration details, and made no secret of it. In Norfolk at the eleventh hour the Mayor sent a representative to the colored newspaper office to ask its aid in promoting registration among colored people and a few colored men were called in at the last minute unofficially and sub-rosa, to assist. No mention was made in the press or otherwise of their connection with the very splendid showing made by the colored citizens. In Richmond the president of the leading bank with the president of the Chamber of Commerce held a conference with colored citizens and addressed public meetings arranged by them in the interest of the Liberty Loan. As a result colored Richmond subscribed for over $20,000 worth of Liberty Bonds through one colored bank. No such effort at co-operation was made here. In Roanoke the city officials and the president of the Norfolk and Western Railroad addressed colored meetings in the interest of the Red Cross fund, with most excellent results. The Red Cross Committee nor city officials here made any effort to enlist the co-operation of colored citizens in the Red Cross movement, until Wednesday of this week when the Mayor invited some ministers to confer with him:

Who are to blame for the entire absence of co-operation between white and colored in Norfolk? The colored people or the white people? THE JOURNAL AND GUIDE submits the foregoing facts to show that a very undesirable situation does exist, and we leave it to the judgment of the thoughtful white and colored citizens to determine by subsequent action whether it is good for Norfolk that such a situation should exist.

CO-OPERATION WITH EMPHASIS.

The cordial and courteous hearing that the Norfolk Committee of Public Safety acting jointly with the commissioned officers of the several companies of Home Guards gave the committee of colored citizens that conferred with them in regard to the recent clashes in this city between enlisted men and colored civilians, and the prompt and vigorous action that was taken to prevent any recurrence of the trouble is exceedingly gratifying to the colored committee and citizens as a whole, and decidedly creditable to the men who were acting in this exigency as the guardians of law and order in the city. When the situation had reached the acute stage, and it was apparent that the police was powerless to prevent further and more serious trouble, a colored citizen called Major Walke Truxton over the 'phone and made an appointment for the committee of colored men with the Committee of Public Safety. With characteristic vigor and promptness Major Truxton assembled his committee and also the commissioned officers within a very short time, and the promptness with which the full committee and the full corps of officers responded is another evidence of their sense of responsibility to the whole population of the city and their ability and willingness to conserve its best interests.

The committe of colored citizens made a frank and earnest statement of the true status of things and told the white men that if a riot occurred—and one appeared inevitable under the circumstances—the responsibility for it would lie upon the city authorities. Without hesitation prompt and vigorous measures were taken to control the lawless sailors and afford colored citizens more ample protection. The fact that Norfolk did not have a disastrous race riot during the past week is due wholly to the counsel and co-operation of the cool heads of both races with those charged with the responsibility of enforcing the law and maintaining peace and order.

BROTHERLY LOVE URGED BETWEEN RACES

Prof. A. M. Trawick and Dr. W. T. Weatherford at the recent session of the Tennessee Conference of the Methodist Episcopal Church, South, led that Conference to take an advance stand against lawlessness and injustices of every kind and pledged the body to do all in its power to promote brotherly love and fair dealing. This is a notable paper coming as it does, from a body composed of representative men of the South. The action is significant and it will greatly hearten our people. It reveals the attitude of the progressive South towards social justice and will be to all, who read correctly the signs of the times, a prophecy of a new day. The paper signed by Prof. Trawick and Dr. Weatherford, was read and unanimously adopted. We give it in full:

"In the present world crisis there is imminent danger that lawlessness and disorder and crime will take advantage of the unrest of the times to accomplish their hideous work in our midst;

"Particularly in the realm of social morality, industrial adjustments, race relationships are these evils likely to manifest themselves;

"The presence of these evils in our organized life constitutes a greater menace to our peace and happiness than all the arms and military tactics of the nations with whom our country is at war;

"The evils of which we complain have for their ultimate end the complete overthrow of our homes, our churches, and the Kingdom of God on earth;

"The Church is the greatest agency known to the world for arousing the conscience and inspiring the motives of men for loyal and unselfish conduct, and as loyal members of the church we make our appeal.

"Therefore, be it Resolved:

"That we proclaim anew our confidence in the Gospel of the Son of God as the only and sufficient solution of the social and national ills from which humanity is today suffering;

"That we lift our voice against all exploitation of the weak by the strong, all injustice, all lawlessness and disorder, all greed and hate and evil passion, wherever in individual or social life we see such things practiced;

"That we as an organized body, representing a great and powerful church in the world, put ourselves on record as unalterably opposed to lynching, race riots, unfair and unjust treatment of our fellow citizens of African blood, and unfairness to immigrants and aliens of all races who may be living among us;

"That we use the pulpit, church press, daily newspapers and every other laudable avenue of publicity, to call the attention of our people to the need of fairness, brotherly love and unceasing prayer in order to win the battle against lawlessness, disorder, hate and prejudice in our national life.

A. M. Trawick,

"(Signed) W. D. Weatherford."

White Escort Heading the Draft Parade Along Broad St.
—Courtesy of Richmond, Va. News-Leader

NEGRO MIGRATION AS THE SOUTH SEES IT

THE sessions of the closing day of the Southern Sociological Congress, held at Asheville, were on race relations and emphasized the newly developed problem of Negro migration. The sense of a number of speakers on the subject was that Negro migration was not a new thing; that probably no more than 250,000 Negroes have gone North in the last year (in spite of prevalent reports of much greater figures); that migration in large part is caused by high wages in the North; with ill treatment of the Negroes a varying factor in different parts of the South, and that the movement is to be stopped, not by repression, but by cooperation between colored and white people to ensure fair opportunity and treatment for the Negroes.

A number of colored speakers expressed the feeling of their people.

The present migration is simply an acceleration of the movement of the last thirty years, according to Prof. George E. Haines, of Fisk University, Nashville, Tenn.

The largest exodus has been from the places where there have been the poorest economic conditions and the greatest race friction. One Negro who moved North said to me, "There's been so much killing of Negroes around here I didn't know when my turn might come." The colored and white people must get together and talk frankly and act honestly in common.

Another colored speaker, the Rev. H. H. Proctor, of Atlanta, Ga., said:

This is the most unique movement in history. The colored race, known as the race which is led, has broken away from its leaders. This movement has all the earmarks of spontaneity. There are a number of contributing causes, but the basic fact is that Negroes are seeking men's wages and men's treatment. They have been restless at living under a double standard not only of conduct and character, one code for white and one for black, but also of wages, while unfortunately, expenses have increased on a single standard, that of the white man.

The colored man carries in his heart a deep and abiding sense of mistreatment. He resents segregation, disfranchisement, "Jim Crow-ism." He wants a sense of physical safety. He wants to be left alone, to be safe in a democratic community.

The highest good of the colored people lies right here in the South. We can stop this movement northward by giving them a square deal. If the leading white folks and the leading colored folks can get together, this can be done.

Most of the Negro migrants are unskilled, unmarried, unreliable young fellows, according to Judge Gilbert Stephenson, of Winston-Salem, N. C.

"Many of these young bucks already have criminal records and, going North, add to their bad reputations," he said. "They are the ones who cause riots. In spite of state laws against agencies enticing Negroes out of the state, labor agents still are active. The lure of high wages is the chief cause of Negro immigration. In their desire to better conditions, many earnest people magnify the undesirability of the present situation of the Negroes.

"No cause for alarm should be found in the present accelerated migration. The South after a few years will profit by the adjustment to new labor conditions, while a distribution of the Negroes throughout the country would tend to equalize the race problem. The sociologist and the business man must combine forces to make sure that the Negro gets a man's chance in the South."

"The church can do much to promote good will between the races," said Bishop G. W. Clinton, a colored man, of Charlotte.

Among the causes of race friction are these: (1) Lack of understanding and of cooperation between the races; failure to take into counsel the man most concerned—the Negro. (2) Failure to recognize the status in life and the aspirations of the Negro. There is a new Negro, just as there is a new South. (3) A marked hesitancy on the part of the church to apply the only sure remedy as seen in the practical application of the gospel.

The church can: (1) Acquaint itself with the needs of people close at hand. The challenge of the remote must not blind us to the opportunities of the immediate. (2) Emphasize the spiritual worth of every man. (3) Call attention to the best side of the Negro, acquaint itself with the evidences of his progress, and act in harmony with this information. (4) Condemn unsparingly the barbarities which are committed upon Negroes and see that the sense of fair play prevails at all times in line with a definite program for the promotion of harmony.

"We must make up our minds that we are done with race prejudice," said W. D. Weatherford, traveling secretary of the Y. M. C. A. "The minute you make progress in the economics and schools of the Negroes you also make progress in home and church. A tremendous field for usefulness lies in teaching the Negroes better farming methods."

THE sudden death, August 5th, at Whitfield, N. H., of Hollis Burke Frissell, head of Hampton Institute, removes the outstanding leader in work for Negro education and development in the South. A review of Dr Frissell's great social service will be published in an early issue.

TO CO-OPERATE WITH PUBLIC WELFARE LEAGUE

The Nashville negro board of trade will co-operate with the Public Welfare league of Nashville in looking after certain conditions with reference to juveniles of the city, it was decided Tuesday night at a meeting of the negro board. The organization adopted a resolution to that effect after hearing a report on matters in the interest of the juveniles of the race by Prof. P. F. Mowbray, of Fisk university, and who is connected with the social science department of the institution.

The civic improvement committee of the board of trade reported on matters pertaining to parks and playgrounds for negro children, also the result of efforts which are being put forth in behalf of improvements at Mt. Nebo, a negro suburb. A number of other standing committees made reports at the meeting, which was largely attended.

The Dunlap education bill, the free text book bill and other measures have been under discussion by the negro organization and committees have made reports to the body after examination in order that the negroes might fully understand their force and effect, it was stated.

A communication was read from Postmaster E. S. Shannon offering to co-operate with the negro board in the organization of a farm loan association among negro farmers of the county, which is to take place Saturday morning. This medium of information was gladly accepted as to the operation of the government farm loan system. The Phyllis Wheatley club, a local charitable organization, also sent the board of trade a communication commending the recent work of the relief committee of the organization.

Race Relations—1917.

EVENING POST
New York City

STRIKING A NEW NOTE IN THE NEW SOUTH

Student Secretary of the International Y. M. C. A. for the South Delivers Notable Address on "Better Race Relations" Before Negro Organization Society of Virginia.

"WE know the negro better than anybody else. Just leave the problem to us, and we will solve it without any outside interference." Many Southerners have said words to this effect. "The South is not treating fairly its millions of negroes. We must step in and protect the negro from being exploited by unscrupulous white men." These words express the feelings of many Northerners.

To-day there comes from Dr. W. D. Weatherford, a Texan by birth and a graduate of Vanderbilt University, who, since 1901, has been a student secretary of the International Committee of Young Men's Christian Associations for the South, a message on "Better Race Relations," which is Christian and far removed from anything that is sectional, or bitter, or narrow.

Dr. Weatherford, speaking recently in Roanoke before the Negro Organization Society of Virginia, said:

"Our great social problem is how to make the man at the bottom loom so large and seem so important that all other men will cease to think of him as a *thing* and respect him as a *person*. This is far more fundamental than at first appears. It goes down deeper than most of the one-sided discussions which one hears on every hand.

"The real social problem, out of which all other minor problems grow, and of which they are really only aggravated symptoms, is the world-old problem of the right relations between persons. The friendly relations of men is, therefore, not alone the gist of the race problem, but it is the gist of all social problems.

"The age-long struggle has been how to get men to rightly adjust themselves to all other men. Right adjustment to other men would mean, in the economic realm, that no capitalist would want to beat down below a living wage the laborer who made production possible. It would mean that no laborer would want more wages and shorter hours than the conditions of production would stand. It would mean that laborer and capitalist would share proportionately according as each one shared in toil, not according to who had the greater power and could therefore levy the greater toll.

WHAT RIGHT ADJUSTMENT WOULD MEAN.

"Right adjustment between men would mean that no landlord would be willing to live easy off of rents of houses which made health and happiness impossible to the occupant. It would mean, in return, that no tenant would demand more than that for which he gave a just return, and he would protect the interest of his landlord as he would protect his own interest.

"Right adjustment would mean that no man could make money through the debasing of other human lives, whether that be by the manufacture and sale of cigarettes to boys, the manufacture and sale of alcoholic drinks to men and women, and making of profits off the bodies of innocent girls, or the levying of tax upon the whole consuming public by getting a corner on the supply of wheat in the world. All of these are predatory and unjust. They are murder, pure and simple, murder sometimes by very foul means, murder sometimes by seemingly fair means, but always murder just the same.

"Right adjustment would mean that the white man would not mistreat the colored man because he was helpless, and the colored man would not hate or envy the white man because he was strong.

"Our social problem, therefore, is—just as the social problem of all ages has been—a problem of right relation between persons. It is no more nor no less than the spirit that the man Jesus tried to put into the hearts of his followers. Whatever else may be said about Jesus, he was supremely interested in getting every man to treat every other man as his neighbor, and every neighbor as his brother. I know full well that there are those who say that this is visionary, that it is not practical, that we must not try to go too fast. They would content themselves with tugging at some small task and bid us let the great underlying principle rest.

"I have no sort of quarrel with the man who is working at one small part of the task only I would remind him he would get further and work with more joy if he constantly held in mind the fact that each task of social betterment is only a single declaration of the fact that men are worth lifting, and that being worth lifting we need to treat them as our brothers."

THE WORLD'S GREATEST CURSE.

Dr Weatherford then showed that Nietzsche's philosophy of force was the world's greatest curse, and that only brotherly love can make the downmost man loom large. He added:

"The arch-skeptic of our day, therefore, is not the man who doubts a certain dogma or creed, but he is the man who doubts the capacity of each man to become a person of real worth. To doubt that is to doubt both God and man. . . . The time has come, therefore, when our religious teaching must catch step with the teaching of Jesus. For centuries men have become religious when they have been 'converted to God.' If we are to act on the principles of Jesus, we must go further and be converted to men also.

"It seems therefore that understanding between the races is a common problem with understanding between the classes. It is a great human problem; it is part of our great social problem. How can we get white men and colored men to live side by side in friendly and brotherly relationship? When we view our topic in this light, we see that the great problem is how to get men on both sides of the color line to set aside their prejudice and hatred and scorn and to think of each other as human beings who are capable of growing into real goodness and worth. I want to say here to-night what I have said from many other platforms, that I am not interested in the negro as a negro, but I am interested in him as a human being capable of developing into real worth. This, it seems to me, must be the attitude for which we strive on both sides of the color line. There are signs that this is coming."

Then, in some detail, Dr. Weatherford presented facts to show that more and more thinking men and women of the South are looking carefully into the needs of the negro schools; are studying under Dr. James Hardy Dillard and other university men vital problems of race relations; are helping in negro Sunday-schools; are planning with negro leaders for community improvements; are knowing the ambitious, educated negro at close range, and are recognizing the fact that, while men may differ in racial characteristics, they are all God's children, and are all capable of making some real contribution in service to society.

"It is a happy day in race adjustment," concluded Dr. Weatherford, "when the white people have come to realize that the descendants of former slaves have real worth and are growing into increasing efficiency and goodness. It is a still happier day when the colored people have begun to have a genuine confidence in themselves and their worthy destiny. This increasing self-appreciation and determination to have a share in the world's work is just another way of asserting sacredness and value of all life. When the downmost man begins to hold his head up and look the world square in the face; when he begins to feel that he has a worthy part to play in the struggle of the race, then he is in a fair way to compel the respect and recognition of other men who have climbed higher up on the ladder of progress.

"Happily this is our present status. The colored man in the South is coming to a new and sane appreciation of his own intrinsic worth, and the white man is gladly responding in a new valuation [illegible] brother."

WM. [illegible]

Race Problem - 1917

Africa

Liberia

THE PRESIDENT OF THE LIBERIAN REPUBLIC, FOREIGN REPRESENTATIVES AND UNITED STATES MINISTER. JAMES L. CURTIS.

Liberia and Its Attitude Severs Relationship with Germany.

On May 7th, The Republic of Liberia announced through its Secretary of State that it had severed relations with Germany. Public recognition of this important step was made by the Entente Powers through the presence of the British Man of War "Bacchante" in Monrovia Harbor which fired the presidential salut of twenty-one guns. The Captain J. G. Armstrong, R. N., came ashore and accompanied by the American Minister, French Charged' Affaires and British Consul General, called at the State Department and later at the Executive Mansion, where a conference was held touching Liberia's part in the world's war.

On May 8th, a State Luncheon was held at the Executive Mansion complimentary to Captain Armstrong, at which time the ship's band entertained the multitudes from the veranda of the "Mansion." Minister James L. Curtis responded to the toast " The Foreign Representatives and sat down amid great applause. The photograph enclosed was taken at the conclusion of the Luncheon on the steps of the "Mansion" and in the group from left to right, front row are Ministers James L. Curtis, President; D. E. Howard and Captain J. G. Armstrong of the British Cruiser "Bacchante" and second row, French Charged' Affaires E. Baret, Secretary of State C. D. B. King and British Consul General M. Y. H. Parks.

On May 12th, a return Luncheon was given at the American Legation by the representatives of the United States, France and Great Britain which was presided over by the American Minister and on Thursday May the 17th the representatives of the United States, Great Britain and France were guests of Captain Armstrong aboard the "Bacchante" to luncheon at 12 o'clock noon.

The French Cruiser "Duplex" arrived in Monrovia on the 17th and on Sunday afternoon, the 20th, at the American Legation tea was poured for the officers of the French and British Cruisers by Mrs. Curtis, the wife of the American Minister representing the United States, Madame LeSur representing France, Mrs. O'Connell representing Great Britain, and Mrs. King, wife of the Liberian Secretary of State, representing Liberia.

BROOKLYN, N. Y. HOME TALK

LIBERIA HAS WAR'S REVENGE

Only Five Years Since German's Newest Foe Had to Apologize to Gunboats.

The entrance of the republic of Liberia into the war against Germany throws another 40,000 square miles of territory and another 2,000,000 people into the balance against the central powers. The National Geographic Society has prepared the following statement concerning the resources and history of the Negro republic:

"Liberia, which is about half the size of Kansas, is situated on the west coast of Africa at the point where the coastline makes the great bend to form the Gulf of Guinea. It will be recalled that northwest Africa extends some 1,800 miles further out into the Atlantic than South Africa, the coastline having a southwest trend from Tunis through the Strait of Gibraltar and down to Cape Verde. Here it turns to the southeast, and, in passing Liberia, bends sharply to the east, which direction it holds for approximately 1,200 miles after leaving the Liberian sector.

"Its position, therefore, puts it directly on the line of ocean communication between Europe and So rica and points by way of t of Good Hope.

"The republic has a coast 300 miles and 1,500,000 to 2,000,000 ulation. Its neighbors are Sier to the northwest, the Frenc coast to the east and French to the north. The part of the that has been developed is coast line strip of about seven miles average width, or a little more than 2,000 square miles all told. The remainder of the country is occupied by native tribes.

"The population comprises from 12,000 to 15,000 descendants of American slaves, some 40,000 Christianized natives, and approximately a million and a half or two million wild people. The interior of the country is a plateau of considerable elevation, clothed with valuable forests of gum trees, oil palms, and pepper shrubs. This region is heathful and productive, and is the abode of herds of elephants and buffaloes.

"It is generally asserted that Liberia has one of the hottest climates known on the face of the globe, and certainly there are few spots on the map which have a greater rainfall. There are two rainy seasons, one in June and July and the other in October and November, and the yearly rainfall amounts to nearly thirteen feet.

"The colony dates from about 1822, when Jehudi Ashmun, a white American, took a number of free Negroes there and settled them. The name Liberia was invented by the Rev. R. R. Gurley in 1824. The colonists declared their country an independent republic in 1847, a status which was recognized in 1848-49 by all of the principal countries except the United States. Before 1857 the two leading settlements split apart and considered themselves two republics, Liberia and Maryland.

England and Liberia settled their boundary dispute, which involved the Sierra Leone-Liberia line, in 1903. The controversy between France and Liberia over the Ivory Coast-Liberia frontier then came to the fore, with the result that in 1909 President Roosevelt appointed a commission to go to Africa to investigate conditions in the country.

"As a result of that commission's report negotiations were set on foot for an adjustment of the Liberan debt and the placing of United States officials in charge of Liberian customs. In 1910 the American government, acting in general agreement with Great Britain, France, and Germany, took charge of the finances, military organizations, agricultural, land boundary questions of the republic. For the security of the revenue a frontier force sufficient for the maintenance of peace was established, and the United States designated trained military officers to organize this force.

"In 1912 Liberia had trouble with Germany growing out of a quarrel between German merchants and the republic's president. Two German gunboats forced an apology, and the president retaliated by granting privileges to English traders in 1913 more favorable than those enjoyed by the Germans.

"The country is rather remarkable for its flora and fauna. There is one species of tree that grows to a height of 200 feet, and twenty-two of trees, shrubs, and vines that produce rubber. Among the animals in the wild districts are the pigmy hippopotamus, the bay-tinged Diana monkey, and the zebra antelope.

"The government is modelled after that of the United States. The president is elected for four years, and there is a congress of eight senators and thirteen representatives. The judicial system consists of local magistrates, courts of common pleas, quarterly courts, and a supreme court. Many of the presidents of the republic were former slaves in America.

"Admiral 'Fighting Bob' Evans in one of his books tells the story of having visited the Liberian 'White House for a ceremonial call, in the course of which, having been born in Virginia he, in a moment of reverting to type addressed the wife of the president as 'Auntie.' The president thereupon inquired what part of the South he was from. He replied that he was from Floyd County, Va., and the president confessed that he was born in Dinwiddie County, near by.

BLACK MOVEMENT TO AFRICA.

9/15/17

Editor Mitchell,

My Dear Sir,—The organizing committee on the Black movement to Africa by the Colored people going from the United States and other countries, request that you air the movement with your best judgment and inform the people that we cannot attempt to organize the people at this time, because of the war in Europe. But as soon as it is over we shall send out the organizing secretary to form many committees to take up the business and start the movement.

Many of the colored people have been invited to come west to Arizona where they can get homes, and plenty of work, good wages, on farms and at mining camps. Railroad companies will aid them also. You must keep out of race riots if possible. We don't know an English, French, German, Italian, or Russian subject from the American lynchers. Therefore we don't know the guilty from the innocent whites. There is danger ahead and we dont want Col. Roosevelt to leave here at this time. Let a West-Pointer take the army to Russia.

BLACK REPUBLIC DEFIES GERMANY

Amsterdam News 7/18/17

Liberia's Severance of Relations Reveals Threats by Tentons

Washington, July 16.—Publication by the State Department to-day of Liberia's note severing relations with Germany revealed that Germany is threatening to hold smaller Powers liable after the war for any damage done to German interests.

The Liberian notes says that relations between the two Governments are severed "in spite of the veiled threat made by the acting Imperial German Consul in his published statement of 'War News,' issued and circulated in this city under the official seal of his Imperial Government on the 21st of April, to the effect that Powers of the third and last importance will be held to strict accountability for all damage done to German interests, the bill for which will be presented and payment thereof enforced after the happy issues of the war."

INTERVENTION IN LIBERIA IS ASKED

(Special to THE NEW YORK AGE.)

WASHINGTON, D. C.—England has made informal inquiry of American diplomatic agents respecting the possibility of American intervention in Liberia, the African republic formed on the model of the United States.

It is understood this Government will make representations to Liberia, as next best friend to the republic, strongly recommending and also demanding institution of administrative reforms. If Liberia refuses to effect the reforms urged, this Government may withdraw its tra-

ditional friendly attitude, it is reported.

Minister Curtis has notified the State Department that the affairs of Liberia are in a bad way. The European war is said to be responsible for conditions.

LIBERIA ANNUAL CONFERENCE

Southwestern Christian Advocate 3/17/17

The Liberia Annual Conference met in its 84th session, in Burns Chanel, Brewerville, February 7, 1917, at 9 a. m. Bishop A. P. Camphor, who presided, announced hymn No. 360, "And are we yet alive." This old Conference hymn fell upon these African preachers with peculiar appropriateness, for it struck a deep chord of fellowship enlivened by memories of twelve years valued service, then a ten years separation, so the spiritual atmosphere of the meeting became that of a happy reunion. J. J. Powell, retired, led in prayer. The Bishop read St. Matthew 20: 20-29 with comments that impressed the brethren with the responsibility, more or less serious, that attaches to all positions of trust and honor. A second hymn was sung and F. A. Price led in prayer.

The Bishop invited Dr. W. T. Hagen, Nestor of Liberian Methodism to assist the District Superintendents in administering the Holy Communion.

Organization was affected by electing C. A. Lincoln, Secretary, J. E. Sims and L. W. Wah, assistants: J. T. Dayrell, Statistician; T. A. Rose and T. N. Cole, assistant: T. J. King, Treaasurer; Lee Anderson assistant: J. F. B. Coleman, reporter.

The following persons were presented to the Conference: Revs. E. L. Parker and J. O. Hayes of the Baptist Church; Dr. W. C. Cummings of the Protestant Episcopal Church, who was elected President of their recent General Convocation; Mrs. A. P. Camphor and Miss Celestine King, Mission Accountant, just out from America, and Mrs. A. E. W. Howard, wife of D. E. Howard, President of Liberia.

The Bishop's initial greetings to the brethren expressed the joy of his heart in this second call of the Church to labor with them in Liberia. He faced the mighty task with hope and vision. The challenge had evoked the utter resources of his being, and he gladly yielded his all that the work might go forward. He expressed the feeling of the great Methodist Church for Liberia as that of confidence and not only a desire to see the work here prosper, but a willingness to meet larger growth with a larger outlay of its resources to help.

Dr. W. T. Hagan responded to the cheering words of the Bishop. He commended the wisdom of the General Conference in electing him for this field, and expressed the general satisfaction and apprciation that prevail in all cirlces, giving as evidence the enthusiasm wth which the brethren to a man stood ready to follow his

At the Bishop's suggestion the Conference ordered mesages of greeting sent to His Excellency leadership.

D. E. Howard, President of the Republic of Liberia, and to Bishops J. C. Hartzell and I. B. Scott, his predecessors in office; and messages of condolence sent to the bereaved families of Mothers Prout and Dennis, wo died recently in Monrovia at the advanced ages of 96 and 87 years respectively and whose posterity is numerous and prominent in Church and State.

Revs. E. L. Parker and J. O. Hayes brought messages of greeting and welcome from the Baptist Churches of Brewerville, and Rev. W. C. Cummings spoke on the Protestant Episcopal Church in Liberia. C. A. Lincoln responded for the Conference. R. V. Richards District Superintendent, Monrovia District, preached the introductory sermon, the pastors and people of Brewerville, received us with open hearts and doors, and the Conference settled down to business.

The reports indicated the existence of a healthy moral and spiritual state throughout the Church in Liberia with fairly normal finances, while many of them showed commendable progress. From every direction came requests for Schools and teachers, which inspired the Bishop's declaration that he could attempt to comply with these requests only on certain conditions to be met by the people themselves. There was also the demand to enter new fields. Some neglected points asked for re-instatement. Many places had been blessed by special meetings during the year, and as usual Souls received and gathered into the Kingdom.

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The statistics however, will show a decrease from last year's enrollment for the entire Conference of 1540 probationers and 1393 full members. This very unfortunate and regretable circumstance frew out of conditions on the Cape Palmas district, and is thus accounted for by the present District Superintendent, Rev. F. A. Price: "The alarming decrease in the membership of the Cape Palmas district is due to the fact that the figures reported the previous year were overestimated. The Committees on Church Records together with the pastors of the respective charges worked with painstaklug care to give a correct report, and the figures here given are the result of their ardous labors.

The Conference accepted an invitation from the Y. M. C. A and Y. W. C. A. of Brewerville, to a reception held at the recently constructed dormitory of the Lott Carey Mission, Rev. W. H. Thomas, Superintendent. A procession made up of all the workers and headed by Bishop and Mrs. Camphor was escorted to this beautiful campus by the Brewerville Band, which played lustily several pieces on a very interesting and well-rendered program, a welcome to whose cordiality the Bishop responded in fitting phrases. Refreshments were served.

President D. E. Howard, visited the conference on Friday and was received in a spirit of manifest enthusiasm and affection. He spoke on Saturday. The address was a compendium of wisdom. It deserves a place in print and the pastor's study, also to be conscientiously read by every member of the Church—Th President is in heartiest sympathy with, any program that fosters self-help. The Bishop acknowledged the Conference's appreciation.

The returned delegates from the Saratoga Springs General Conference made formal addresses in which they told of their efforts and accomplishments in that historic gathering of Churchmen.

Friday evening another formal reception was given Bishop and Mrs. Camphor by the Conference. This welcome was extended by districts. It was crowned by five beautiful boquets presented by as many little girls representing the counties and territories of the Republic. The Bishop's response, to say the least, was eloquent. He seemed to have felt a-new the thrill of an irresistable call to an overwhelming task, standing clear before his Soul's vision and hearing and more forceful than formal speech could tell, was the solemn welcome to serve the needs of the solid mass of heathenism that forms the background of each country and territory in Liberia. The grip on his heart was firm and he spoke as an ecclesiastical statesman. The people heard with joy and enthusiasm.

Received on trial in the Conference Jas. D. Brent, Gabriel E. Knuckles, James R. Ledbetter, and James E. Padmore.

Received into full membership, M. K. Daniels, Grando B. Robertson, and Carls S. Sanso.

The Bishop preached Sunday morning, using as text Christ's supreme announcement in the great commission as recorded by St. Matthew; "Lo I am with you always." It was a profound discourse and reached the people with clearness and force. Under the management of Bros. J. S. Dennis and B. J. K. Anderson, laymen and experienced money raisers from Christ Church, Monrovia, a collection of $130 was taken and the Bishop dedicated the neat little church edifice to God for the service to man.

At 3 o'clock the following persons were ordained: Deacons, Geo. C. Freeman, M. D. Daniels, Grando B. Robertson, Thos. N. Twieh, Carl S. Sanso, Elder, A. M. Harris.

This preceded the Memorial Service for Ashford L. Sims and Riden Boyce who had died during the year. At night Dr. J. H. Reed filled the pulpit to the delight and benefit of an overflowing audience.

Education and Sunday Schools received marked attention Monday morning when the President of the College of West Africa read his annual report, and the reports of committees on Education and Sunday Schools were rendered. A set of resolutions approving the movement launched by First Church to raise a Cox Memorial Building Fund was unanimously passed, and an appeal for co-operation authorized to be sent to the Church in America, requesting the colored Conferences to raise not less than $10,000, and the white people through the Board of Foregn Missions to contribute not less than $60,000. Liberia itself is to lay the first $5,000 upon the altar in June of this year, and thereafter during the ceentenary years strive to increase said amount to $10,000. Bishop Camphor's program for forward movements in evangilical, educational, and

LIBERIA'S DECISION IS OF IMPORTANCE

Advocate

(Associated Press.)

WASHINGTON, May 10.—Liberia's decision to sever relations with Germany was officially announced today by the American minister there. Considerable importance is attached to this step as Liberia is the landing point of many cables, and was used for some time by German residents as a base against the British.

Recently, however, the Liberian authorities have suppressed that hostility.

7-11-17

President Howard of Liberia conferred the order of Knight Commander of the Humane Order of African Redemption upon Dr. E. K. Jordan, general secretary of the National Baptist Convention. Dr. Jordan recently returned from a missionary trip to Liberia.

When you see a colored man with property, he almost invariably explains to you that he began life poorer than a lousy dog and that in his struggle upward there was none to help. In some of these stories there is no truth.

Sunday School work is leaking out by piece-sweetened the spirits of the brethren and height-
meal and is receiving hearty endorsement by theened the Spiritual atmosphere of the Conference.
brethren. His desire to have the Native arts Monday night we finished the business, ap-
and industries cultivated in our Schools is aproved the Secretary's records, thanked the peo-
unique departure but commends itself as theple of Brewerville, for entertainmnt, stood to-
Master Stroke of wisdom. gether and sang: "Am I a soldier of the Cross.
Nothing happened during the session to call Etc.," listened to the Bishop's parting words,
attention to the untried hand that wielded the benediction, to meet next year in Cape Palmas.
gavel. Peace and harmony from start to finish, J. T. B. COLEMAN.
and the business of the Conference ran smoothly
along the fixed channel as if guided by experience. No interests of the church or of the
workers were neglected. Nothing escaped his
wary eye, nor overburdened his patience, and
nothing was fumbled. Bishop Camphor is truly
at home in the Chair, and the Conference felt
honored by the dignity of his presence and bearing. His morning talks on the Bible greatly

Race Problem – 1917

Africa

England has a special African Distinguished Conduct Medal for gallantry on the field. The following have recieved awards; Sergt. George Williams and Corporal Maluca of the King's African Rifles; Private Mulandi Da Wonibi; Sergt. Helisisempa, Uganda Police Service Battalion; Company Sergt.- Maj. Belo Akure, Nigeria Regiment, West African Frontier Force. The Crisis August 1917 P. 197.

Severely wounded Australians on a British hospital ship pass through the Panama Canal on their way home. *Underwood & Underwood.*

Not a jungle scene, but a war dance behind the British lines in France by the South African Labor Corps.

JEWISH PAPER SEES NO ROOM FOR RACE PREJUDICE.

Voice of Mission

A remarkable editorial appeared in the *Jewish Daily News*, published in New York City on Tuesday, July 31st. The article, which was captioned, "No Room for Race Prejudice," was occasioned by the great silent protest parade which was held in New York following the East St. Louis riots and was participated in by eight thousand Negroes. It was a masterful plea for justice and says in part:

"Pitiful wrongs and grave acts of injustice have been and are continued to be committed against the Negro and the oppression from which he suffers is a reflection upon the democracy of the United States.

"Prejudice and race hatred must be foreign to the people of the United States. The founders of the Republic fled to these shores because they were discriminated against in the lands of their nativity. They sought freedom and the right to develop, to labor and to worship in accordance with the dictates of their conscience. The great majority of the citizens of this country are either natives of foreign countries who have come here to escape intolerable conditions, or they are descendants of such refugees.

"Every sympathy must be expressed to Negoes who are persecuted, denied the opportunity of gaining an honest livelihood, lynched and driven hither and thither.

LIBERIAN INDEPENDENCE DAY

Voice of Mission

HOW THE REPUBLIC OF LIBERIA WAS FOUNDED.

LIBERIA WAS FOUNDED on July 26, 1822, under the auspices of the American Government, a vessel chartered by it under the Administration of President Monroe carrying there Negroes who wanted to escape from the then existing conditions of slavery which prevailed in America. The colony was under the care and government of the American Colonization Society until 1847, when the State had grown to such proportions that the society consented to surrender its affairs to a Government chosen by vote of the people, and on July 26, 1847, Liberia became an independent nation, and was recognized as such by England and France and other nations. In the course of time Liberia entered into treaty relations with all nations of the world.

HOW THE DAY IS CELEBRATED AT MONROVIA.

This day is known as Independence Day, and celebrations are held throughout the republic, military parades, speech-making and banqueting being the order everywhere. At four o'clock in the morning the day opens with a cannon salute in every city and hamlet, and at ten o'clock a parade is held, in which the President and his Cabinet and leading officials head a procession under military escort, followed by civic organizations and citizens generally. An oration, with the singing of patriotic and other songs, is the next order, preceding a banquet at the Executive mansion, which is presided over by the President, and which is attended by the diplomatic and consular corps, by representative foreigners engaged in business, and by officials and prominent citizens. In the county where the Vice-President resides he takes the lead in the civic demonstrations, and in the other counties the respective Governors represent the President in the day's festivities. The foreigner never fails to note the patriotic fervor with which Liberians sing their National Anthem at the close of these demonstrations.

* * * *

On Thursday last the anniversary of Liberia's Independence Day was celebrated in London in a specially cordial manner, no doubt due to the happy auspices of the Republic having so recently proved its loyalty to those world Powers fighting for the rights of mankind against its common enemy in Armageddon.

At the Liberian Legation, His Excellency, M. Cromelin held an official reception which was well attended. In the City, Judge McCants Stewart, whose record for a decade in Liberia is of the brightest, gave a luncheon, which was attended by a representative gathering, including directors of the Liberian Development Co. (Chartered), the Anglo-Liberian Syndicate, Liberian Merchants, Ltd., and the Editor of *The African World*, at which a most entertaining hour was spent, and the future prosperity of the Republic and her Government toasted in eloquent terms.—*African World.*

Race Problem - 1917

Africa.

AT THE BATTLE FRONT

By Max Yergan

AS you doubtless known by this time I am out of India and in East Africa. War conditions, you may know, necessitated my coming here. Such an opportunity for service I have never had before. The roles I fill are almost too numberous to mention: chaplain, "movie" operator, red cross nurse, grave digger, director of athletics, etc.—all of which means that I am kept busy with all the faculties I possess. There is nevertheless great joy in it all. Southwestern Christian Advocate

I am now "somewhere in German East Africa," just a few miles from the fighting lines. As soldiers come into my huts wounded and tired from the fight, and as I make my visits to the camps, I, too, often wish that I had twice my strength. They are an appreciative lot, too. As soon as they get the *spirit* we can make things hum. 4/19/17

About the horrors of war I need not write much, you can read of them daily. But when one comes into contact with the stench of decaying human bodies and has had to fight rats at night which become bold from their feast upon these human bodies, and when one with his hands has helped to pull a half-decayed body out of the burning desert sand—I say when one has had these experiences the horrors of war appear in a bit different light. Men in such a life become hardened; life is cheap to them, and there seems to be nothing to arouse those higher qualities which one possesses. Not temporal I mean—nothing but the power of Christ; for no longer back than last Sunday , as I delivered the evening talk, there were big brawny chaps just returned from killing men, to weep like babies. War is abnormal and men under its spell become so. We all long to see it over.

Besides a camp of 3,000 (more or less) of native troops, there are West Indian, West African and South African troops. At present I am working with them all as well as possible. Fever, insect bites and a sting from a non-poisonous snake have laid me up several times, but I am still able to do my bit. I am having experiences galore but will wait and tell you about them later.

England Would Not Be Able to Restore Them if She Wanted To, Asserts Great Expert.

AUSTRALIA DETERMINED TO RETAIN NEW GUINEA

The Possession of German Southwest Africa Is Declared Essential to the Safety of Union of South Africa.

BY FRANK H. SIMONDS

(Author of "The Great Push.")

In the last few weeks there has appeared in many quarters, mainly under German inspiration, the assertion that Germany was prepared to evacuate Belgium provided her colonies were restored to her. This proposal, which is a mere "feeler" and does not come from German official sources, has provided German sympathizers and the German-American press of this country with the opportunity to assert that the real obstacle to peace now is British determination to hold German colonies. This discussion has had precisely the effect the Germans have hoped, because the situation as to the German colonies is very little understood in this country and there is a very wide belief that the colonies are held by Great Britain and that Great Britain purposes to annex them.

Now, the fact is quite different. Germany's possessions in the Pacific, aside from Kiau-Chau, which was taken by Japan and remains in Japan's control, were occupied by Australia and New Zealand, and Great Britain possesses no authority to compel Australia or New Zealand to restore these colonies to Germany. The other day, when Sir William Holman, prime minister of New South Wales, was in New York, I asked him to make me a statement of the view of Australia with reference to German colonies in the Pacific. This statement follows: It is the opinion of an Australian prime minister, who, in the public life of Australia, has an influence only second to that of the prime minister of all Australia, the Right Hon. William M. Hughes, and, like Hughes, Holman is a member of the labor party and expresses the view of the mass and not of the class of Australia. Sir William Holman said:

Australia Must Decide.

Nothing authoritative can be said about Australia's determinations with regard to New Guinea except by the Australian federal government. It is their right, and theirs alone.

But, speaking as a citizen of the Australian commonwealth, with some knowledge of Australian feeling and desires, I would say—

(1) German New Guinea—now in Australian hands—borders for many hundred miles that other portion of the island which has always been Australian.

(2) New Guinea would furnish a base—naval and aerial—for future hostile enterprises against Australia.

(3) German New Guinea is within four days' steam of Australia's northern (Queensland) ports—within another three days of New South Wales ports.

When hostilities began Australia was asked to capture New Guinea. This was, principally, in order that she should destroy a wireless installation there. It was done,: almost bloodlessly, but thoroughly, under the leadership of General Holmes, one of the most stalwart soldiers; since killed in Flanders.

These are the facts.

The retention of New Guinea by Germany after a war from which Germany had emerged uncrushed would mean to Australia—

(1) The fortifying and guarding of the New Guinea frontier.

(2) The fortification of all east coast ports.

(3) The mobilization of a large destroyer fleet for defense only on the east coast station.

(4) The imperilling of the trade route by the north coast of Australia in war time.

(5) Continuous menace to Sydney—Australia's largest town and chief port.

This would involve a heavy, an almost impossible, burden for a community of five million people, already weighted with large responsibilities for defense.

For these reasons Australia proposes to keep New Guinea out of German hands.

There is no visible reason against its remaining in her own hands.

Beati possidentes.

She has it. She means to hold it.

Situation in Africa.

Turning now to Africa, the situation is this: German Southwest Africa was conquered by troops belonging to the Union of South Africa and led by the prime minister of South Africa in person, General Louis Botha. Prior to the invasion of German Southwest Africa it had served as the basis of an invasion of the Union of South Africa and from it had been fomented the De Wet rebellion, which was a German effort to arouse the Boers against the British and thus take South Africa out of the British empire as a prelude to its entrance into a German South Africa contemplated as far back as the days when the emperor sent his historic dispatch to Krueger.

That South Africa would consent to the retrocession of German Southwest Africa and the return of German influence to the South African frontier, the return of German soldiers to the borders of the colony, is even more unthinkable than the Australian case, because, after all, the Germans held no territory on the mainland of Australia and were separated by a considerable breadth of water from the Australian of the British to restore the Kamerun. Moreover, almost half of the Kamerun belonged to France up to 1911, when it was taken from France under the threat of war during the Agadir crisis. The German claim to this territory rests on an action of sheer blackmail six years ago.

Turning to German East Africa, the situation is this. The troops used in the conquest of this German colony, which is not yet quite completed, have been in the main drawn from South Africa, and they have been commanded by General Smuts. German East Africa also adjoins the territory of the Union of South Africa, and the voice of the Union of South Africa in the matter of German East Africa is bound to be decisive, because the main work has been done by South Africa. Once more we have the emphatic statement of General Smuts that the Union of South Africa will never consent to the restoration of German rule in this colony. In addition, both Belgian and Portuguese troops have shared in this campaign and both Belgium and Portugal are bound permanently to oppose its restoration, because, while the Germans occupied the Kamerun and German East Africa, as well as German Southwest Africa, their policy and their purpose were disclosed in many documents. This purpose and policy were to absorb the Belgian Congo, the Portuguese territories of Angola and Mozambique, and create a German Mittelafrika. Precisely as South Africans are resolved not to endure a return of the Germans because the Germans had plotted to destroy South African independence and seize South Africa, they, as well as the Portuguese, the Belgians and the French, are determined that German rule shall not be restored in colonies which would inevitably become once more the basis of intrigue and the foundation of a new German plan to create that Mittelafrika temporarily arrested by the events of the present war.

A Far-Flung Circle.

At the moment when the world war came Germany had a far-flung circle of colonies. But it was in Africa that the German had laid the foundations of a real empire, although even here his possessions seemed to him all too limited and circumscribed. A million square miles in area, Togo, Kamerun, German East and German Southwest, were divided from each other, cut off from the fertile regions of the Congo valley, walled in by British and French colonies, vastly more desirable, or strangled by Portuguese and Belgian territories, whose integrity was guaranteed by British and French treaties.

In the face of all this Germany had cherished a dream and conceived a plan. Already German patriots had constructed maps showing a German colony extending from the Indian ocean to the Atlantic, including Belgian Congo and possessions between Stanley Falls and Lake Tchad. Portuguese colonies on the east and west coasts were also marked with German colors. Here, in the great basin of the Congo, including the head waters of the Nile, extending from the Orange river to the shores of the Sahara on the west coast and from the Zambesi to the frontiers of Uganda on the east, the German had traced out a tentative place in the sun of Africa.

Nor did the dream end with this huge proposal. In addition not a few German patriots, never reconciled to British conquest of the Transvaal and Orange Free State and firmly convinced that both states would welcome the chance to throw off British rule and exchange the yoke of King George for the sovereignty of the kaiser, boldly colored Africa with the German shade from the Cape of Good Hope to

the borders of Egypt and spoke confidently of the time when this vast empire would be joined to a Mitteleuropa, dominated by Germany, by way of the Bosphorus and Suez, and Cecil Rhodes' dream have a German realization.

Meantime Germany had already taken the first step toward the achievement of this colossal project. In 1911, when the Agadir crisis had broken, Germany had, after vain efforts to claim a share of the Shereefian empire, found her compensation in the Congo and thrust forward two long tentacles across French territory, bringing German garrisons to the west bank of the Congo river at the moment when a German railroad was approaching the eastern frontiers of the Belgian colony at Lake Tanganyika. While Britain was intent upon realizing her Cape-to-Cairo project, Germany was preparing for the Trans-African railroad which, unlike the long contemplated French Trans-Saharan, condemned to desert regions, should tap some of the most fertile regions on the planet.

Behind all this lay the prospective hosts that Germany could enlist among the natives of the African empire under German officers, submitted to German training, equipped with all the resources of Krupp. Already envious of the progress made by France in training Arab, Kabyle and negro troops, whose fighting qualities had been revealed in Europe in 1870, Germany contemplated organizing black armies which should sweep Africa from one end to the other and carry German power from Suez to Tangier, from Cairo to Cape Town.

A German Dream.

If Germany, the pan-Germans, nourished a dream of a restoration of the old German empire in Europe, of a Mitteleuropa which should stretch from the Channel to the eastern limits of Courland and Poland and from the Baltic to the Persian gulf and Suez, the German colonial party had a vision of African achievement only less splendid, and there were not a few who dreamed that the two conceptions might be fused, when German armies, with Turkish aid, entered Cairo, and other German forces, armies created out of the boundless human reservoirs of Central Africa, should liberate the South African republics, restore the Boers to the Teutonic world and extinguish British power at the Cape.

Such was the vision, but in July, 1914, the fact was still far different. In an African empire five times the area of the fatherland the Germans had established less than twenty-two thousand white settlers. All the sea gates to these colonies were either held or watched by British possessions. Walfish bay, the one good harbor of German Southwest, was British. From Zanzibar the British dominated the coast of German East, while the French in their Congo, the British in Nigeria, held the harbors of the west coast of Africa, from which railroads would eventually lead inland to the Congo basin.

In North Africa more than a million Europeans were settled under the French flag, and cities like Algiers, Oran, Tunis, calling places of German ships, contrasted unpleasantly for German pride with the little stations of German Africa. Even Dakar, on the west coast, the coaling station for the South American trade, was French, while at Casablanca a new harbor and a new French base were rising. At the other end of Africa another million of whites, British subjects, were opening a new empire, which was moving northward toward the Congo valley with swift leaps along railroads which were already approaching the shore of Tanganyika.

Nor had German colonial rule, despite the construction of some railroads and three other German colonies—Togo, which is insignificant in size and value, the Kamerun and German East Africa. Now, so far as the Kamerun is concerned the situation is this: It was

STIRRING AND PATRIOTIC RECRUITING APPEAL TO SOUTH AFRICAN NATIVES.

The African Times and Orient Review 7/12

The following fine appeal appears in "Imvo," the leading South African organ of native opinion:—

1. South African natives are members of the British Empire just like Englishmen, Canadians, Australians, European South Africans, and Indians.

2. His Majesty the King has passed no Act compelling the South African natives to join the Army and fight, though an Act has been passed in England. The King, however, asks the South African natives to help his country, and all loyal South African natives should do so.

3. There is no compulsion in Canada, Australia, or India, but hundreds of thousands of these people have voyaged over the seas and are fighting for Britain.

4. Remember the cruel treatment of South African natives by the Germans in German South-West Africa: the war is against such inhumane Germans.

5. Indian troops have been, and are still fighting in German East Africa—that is to say, Indians have left their own country to fight for Britain in this country where South African natives live, thus proving in Africa, as in Europe, that they recognise Britain's cause to be the best. South African natives should accordingly, if they consider themselves a proud and good people, also join and help Britain.

6. The natives in Algeria, in the North of Africa, are fighting in France. The Soudanese and Egyptians, and the West African King's Rifles, are also fighting for Britain—i.e., almost all the continent of Africa. The natives of South Africa in the same continent should join them.

7. Over five millions of soldiers have voyaged in ships safely going to the war; and the South African natives will be carried as safely.

8. South African natives who have lived in any city are more enlightened and have more experience than those who have never left their homes. Those who go across to England will have a splendid chance of learning about the world and becoming well-informed men, and when they return home after victory they will be looked up to by the rest of their people.

9. By fighting along with other nations for Britain the natives will be more likely to be better recognised and have their rights safeguarded.

10. It is above all other reasons the *duty* of South African natives to fight for the British Flag and so be honourable and loyal men.

11. "The fear of the Lord is the beginning of wisdom." If the natives go in that spirit they will become valued and respected by all.

R. M. Tunzi.

Cape Town, May, 1917.

WHY NOT MAKE GERMAN AFRICA INTO FREE STATES?

Amsterdam News 1/3/17

Rather Than Return Blacks to the Mercies of Kultur an American Negro Would Have American Protectorates

By CYRIL V. BRIGGS

Reprinted from the New

To the question so often asked "What of the German colonies" permit me, a member of the Negro race to submit an answer so far as the question pertains to German Africa.

Assuming that the humane majority of white Americans, having witnessed the unmasking of Kultur, will never consent to returning to the tender mercies of Prussianism the many millions of dusky humanity inhabiting German Southwest Africa, German East Africa, Togoland ard the Cameroons, there are then but two courses left for the disposition of these colonies. One, the most obvious and without doubt the most popular across the Atlantic, is the transfer of millions of natives, without allowing them a voice in the mattter, to land hungry Powers. The other, the only just course, is the establishment of native autonomous states in the African territories from which Germany has been driven.

Is not the African entitled to some portion of his own land. England has 3,701,411 square miles, including Egypt and the Anglo-Egyptian Sudan; France 4,086,950 square miles, including Morocco. Is not the native entitled to the comparatively small part formerly under the Prussian heel Or, escaping one heel, must he straightway accustom himself to another.

For why dress the facts with sophistry. The Europeans are in Africa for the exploitation of Africa and the African. Civilization is only incidental and ofttimes it is in the nature of civilizing the native off the face of the earth by punitive expeditions and the introduction of vile alcoholic drinks. Must the weakness of the African people be forever the opportunity for Europe's strength, as it was in the days of the mad scramble and partition of Africa described by an American, Mr. Goodrich, in his "Africa To-day" as "simply a game of they should take who have the power and they should keep who can." Will America, the champion of humanity, stand by silently while the African people and their lands are further divided. Will not America let her voice be heard for the protection of the African natives. If not for the sake of humanity, then in her own interests and for the solution of her most complex problem, the American race question.

American Negroes are interested spectators and participants in the great war. They have listened with thrilling expectancy to the noble principles laid down for the guidance of Europe by the President. But their expectancy has always turned to despair.

They have heard the Chief Executive of the American people demanding "security of life" for Poles and Serbs, but have listened in vain for one word from the Administration in their behalf. They have heard thundered across the Atlantic the great principle that "henceforth security of life, worship, industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of Governments devoted to a faith and purpose hostile to their own." And they have asked themselves, if this for Europe, why not for America and even Africa.

The opinion has thus increased considerably that only independent political and geographical existence can solve the race question between white and black. In the peace discussions America can do an act of justice and at the same time save herself many anxious days of racial strife by demanding that at least German Southwest Africa and German East Africa be reserved for the natives of that continent and their blood relatives in America. As to the capacity of the natives of German East Africa for self-government, or a preparatory protectorate under the Stars and Stripes, the following comment of Stanley on the Wangwana of Zanziber, in which he includes the natives of the adjacent mainland, German East Africa, is interesting and illuminating:

"I find them capable of great love and affection and possessed of gratitude and the other noble traits of human nature. I know, too, . . . that many are clever, honest, industrious, docile, enterprising, brave and moral; that they are, in short, equal to any other race or color on the face of the globe in all attributes of mankind."

And we must admit that the great African explorer knew of what he spoke.

Finally, considering that the isolation of Africa from the more favored countries of Europe is a thing of the past, that the railroad and steamship are rapidly binding closer together the countries of Africa with those of the other continents, that the African races, in Africa and elsewhere, are swiftly and surely advancing, it would seem that any argument against giving the Negro political autonomy must be based upon sophistry, hypocrisy or worse.

Race Problem – 1917.

Africa

Chicago Defender 9/29/17

WITH THE FRENCH LEGION

—Photo International Film Service

Bob Scanlon, American boxer, who has been fighting with the French troops, seated with his white comrades. Scanlon has been wounded six times. His leg was amputated a few weeks ago when blood poison set in. Scanlon has won several medals for bravery under fire. The French and English idolize him.

South African Natives Organize Military Corps After Long Fight

New York Age 5/17/17

The natives of South Africa have at last won their fight to organize a military unit, according to information received by The Age from F. Z. S. Peregrino. The politicians of South Africa have always viewed with alarm the arming of black men.

Mr. Peregrino writes to THE AGE from Capetown, South Africa, that he has received a letter from Col. G. A. Morris, commanding the Cape Colored Corps, in East Africa, in which the following reference is made to the former's son, Sergeant Peregrino:

"The officer in charge of the platoon your son is in reports favorably on his conduct in action at Kibongo on the 20th of January, 1917; in fact, the whole regiment, said the report, did splendidly."

Mr. Peregrino will be remembered by many whom he met in the United States as the editor of the *Spectator*, published at various times at Buffalo and Albany. His son, referred to above, was born at Pittsburgh, Pa., and left this country with his father in 1900, for South Africa, where they have since resided.

The scheme for the formation of the Cape Colored Corps was the conception of Mr. Peregrino and was originally opposed by Generals Botha and Smuts and other South African politicians, who regarded with alarm the idea of placing guns in the hands of the black South African, lest it should rebound. It was only after an appeal to the late Lord Kitchener and through some English papers that the experiment was essayed. All of these facts Mr. Peregrino promises to bring forward in a book upon which he is now engaged, to be known as "The History of the Cape Corps."

THE COLOR LINE ABROAD

Boston Chronicle. 10-1917.

If the war has done nothing, it has at least brought us face to face with the fact that a Negro is a Negro and a white man is a white man the world over. That's the hard, cold fact. And any one who tries to get away from it is not doing justice to his conscience. It used to be said that only in America is there such a thing as a color line—that the British Empire was immune so far as the germ is concerned, but if our foreign exchanges are correct—and we can vouch for their accuracy—America is not the only country saturated with the virus. The deadly virus may have had its origin here, true enough; it may not be as deadly after having been exposed to the vicissitudes of ocean travel; in other words, to borrow an expression from the bacteriologist,t it may have had "attenuated" results when introduced into the victim, but it nevertheless has left its ear-marks of innoculation, like cowpox leaves its "vaccination" mark on an individual who submits to it. England has always "hollered" about segregation and other vices as practised in America but, the writer has always contended with certain dyed-in-the-wool-Britishers who were well "camouflaged" by so called British justice that when the opportunity arrived Great Britain would show Negroes that they all looked alike. There was no real opportunity to test so called British "justice" and fair play because few Negroes had migrated to England before the war. The war however affords a splendid opportunity to test England. Let us give our readers some opinion of British "justice". We quote from the Daily Dispatch of August 7th:—

There has been of late a large influx of colored men into Manchester.

Never before have so many been seen in the streets; in fact, they are so numerous that many citizens are beginning to feel not a little concerned, as numbers of them are repeatedly noticed in the company of white women.

The colored men appear for the most part, to be young and of fine physique. If they are Britishers, as presumed, why are they not pressed into military service? The question is one which is repeatedly asked, seeing that the military authorities are clamoring for more and more men.

Some of the young fellows, a Daily Dispatch representative was told, are being employed in Government controlled factories where they are proving to be most energetic workers on tedious and laborious jobs. Most of them are making what is regarded as good money, and this, it is thought, is one explanation of their growing numbers.

Several of the men during the past few days have been able to marry, and, in a way, set up house, their wives being white girls.

We have received seceral letters on the colored invasion, the following from a military officer being typical of the others:

"While home in Manchester from France recently I was astounded at the number of niggars to be seen in the Brunswick street locality. One night I counted as many as eleven between All Saints' and Nelson street, and four of them were with white women.

"Even in these difficult times one hopes that the police are keeping a sharp eye on these 'colored' gentlemen. Anyone who knows the Cambridge Circus quarter of London will realize why.

We are dealing with this matter at length using up much valuable space which might have been used for other purposes, but we want to let the people know, especially the "camouflaged," that where there are large numbers of colored people there is bound to be agitation; that the trouble is not peculiar to America, but to all parts of the world. To think of the word nigger being printed in an English newspaper! And printed during a time when Negroes are helping to make the world safe for democracy! It is natural to see the word 'nigger' in a southern newspaper and even a few northern newspapers would be excused for indulging in the use of the word, but in England, oh no! Well let's pass on. A correspondent who signs herself "Anxious Mother," says in the same paper:

> "It makes me feel sick to see so many of our white girls walking about with black men. These girls appear to have lost all sense of shame and self respect. If they have not sense for themselves, then the Government should step in and remove a temptation which is daily becoming more hideous."

Colored men, however, are never slow to rise to the occasion, so no surprise is found in the following comment sent by colored men, resident in England, and who were brought there to make the "world safe for democracy."

The Protest.

The article on the "Black Peril" published in yesterday's Daily Dispatch has brought letters from several colored men.

Some people (writes one of them) say they do not know where the black men come from.

England knows where to find them to fight for her in the Congo, and also in France; but that's not the real point. Some people are strongly against us speaking to white women. A certain gentleman says he saw eleven Negroes pass him, and that four were with white women. What an untruth! Anyhow we have got a meeting together, and we are sending twelve black men home to tell our people the way Englishmen treat us.

J. M. (Manchester) pleads for fair treatment.

"We cannot," he says, "help being black. However, we are men, and always do our best. Persons who are keenly watching the behavior of the colored men and white girls do not realize there are white men in all the colonies which are inhabited by blacks, and that some of the whites are abusolutely mashed on the best of our girls.

"People speak of us being young nd of fine physique, and fit for military service. In our colored race every man who is under British rule is a loyal subject. There are no conscientious objectors. Every colored man who is a British subject is a soldier or munition worker."

Another colored correspondent, who states that he was lately in the King's Liverpool Regiment, and was wounded in France, expresses hims elf as annoyed at what has been said against negroes.

"After sacrificing two years of my manhood for King and Country," he writes: "I was awarded the sum of 8-3. In the firing line I counted over one hundred negroes, and unfortunately some of my best friends have gone west. I blame the people of this country for being ignorant of the colored race."

It would be impossible for us in this issue to publish all the comments on this question, but enough has been published to give our readers food for thought. A get-together-spirit is sine qua non. In closing this article it is fair to quote the words of Lord Henry Bentinck, member of Parliament, who had the courage to come out flat-footed for the negroes:

"The native laborer should be treated as a citizen of the British Empire, and not as a helot whose only lot in life was to work for the white man.

"I would give the native the privilege of settling down in the country where he works after his agreement is finished. This contract must be a civil one, and breaches of it amenable of civil penalty only."

BLACK TROOPS FIGHT BRAVELY

(*New York Sun.*)

The Kaiser's birthday thanks to his troops in German East Africa for their glorious deliverance in an unequal battle, it is fair to assume, remain undelivered. The troops have been driven before the advancing armies of British, Belgians and Portuguese across the breadth of the colony and are hemmed in along the border of Portuguese East Africa. They have been cut off from all communication with the outside world for months, and they are scarcely likely to receive the Kaiser's message until they surrender to the foe which now has them so securely in its power.

General Smuts, the commander of the British forces, also pays a high tribute to the black German soldiers. His fellow officers declare that they "never fought against braver or better troops." The original army has been reduced by more than one-third of its number. Driven into a small strip of land in the Southern part of the country and cut off from communication and supplies, its surrender is expected at any time. These few miles of swamp land are the only remaining colonial possession over which the German flag flies.

The disposition of the conquered African countries will be one of the complicated questions to be settled after the war. The former German territory in Africa now in the possession of the Allies is eighteen times the size of England, and as Africa is the only continent in which the rise of great national units may be reasonably expected, it represents practically the only possible opportunity for territorial expansion of European countries. The three German colonies, Kamerun, German East Africa and German Southwest Africa, were in the midst of the possessions of the Allies, and at only one point, the strip by which Kamerun comes down to the Atlantic and thus adjacent to Spanish Guinea, did they touch neutral territory. In case the Entente Powers are able to maintain their hold upon these colonies the division of the spoils of war will be between Great Britain, Belgium, Portugal and France. The exact boundaries of the respective claims are said to have been settled at the time Portugal entered the war.

The claim of the Union of South Africa will no doubt be for a large part of both German Souhwest Africa and German East Africa. The Union will demand this in recognition of the services of the troops under Generals Botha and Smuts. The East African colony will be especially valuable to the British Africa. It will permit the completion of the Cape to Cairo railroad, giving the States of the Union an outlet to the north and forming a long desired link between British imperial possessions. The coast belt here is narrow and the highland of the interior is a rich agricultural country and one of the few parts of tropical Africa that really invite the white man. But if it comes into British hands, Kilimanjaro peak, one of the highest in Africa, the mountain that Dr. Karl Peters presented to Emperor William will pass out of German possession. And thus may come true the British dream that some Tommy now fighting in the Flanders trenches may "settle down in contentment and prosperity" on the fertile flanks of the Kaiser Wilhelm Spitz.

THE AFRICAN NATIVE PRESS.

From the native newspapers of South and West Africa, which reach this country after an interval of two or three months, some insight may be obtained into the conditions prevailing among that portion of the race, that has remained in its native habitat.

From the Native Opinion of South Africa, published at King Williamstown, we learn of the progress of the Native Affairs Administration bill, which is designed to restrict the occupation by the natives, the original owners of the soil, to certain restricted areas. A final report is looked for as to the suitability or adequacy of the areas included in the bill.

The way in which the rights of the natives are ignored in land matters is illustrated by the arbitrary transfer of commonage lands at Fort Beaufort to the municipality, despite a claim by the natives to prior occupation. The way in which this was done by the Minister of Lands provokes the Native Opinion to say:

> We submit an outrage has thus been perpetrated on the natives of Fort Beaufort. The disposal of land we always understood was a matter for Parliament and not for a Minister. The Native Affairs Department has a duty to the Natives in this regard.

A brighter side of the situation is presented in the announcement that a sum of 250 pounds (about $1,200), has been received by the authorities of the South African Native College from the West Pondoland District Council as a donation. The Council had previously voted 250 pounds for scholarships for Pondoland pupils. The Native Diocesan Conference of St. John's is also considering a scheme to provide a church hostel and one or more scholarships in connection with the college.

Christianity is discussed in broad terms by the Sierra Leone Weekly News, to the following conclusion:

There are people who talk disparagingly of Christianity in these days. Some call it an exploded religion; others speak of it in terms of uselessness, but the truth is christianity has not been tried as a remedy for the world's woes. It has power inexhaustible, but it is power which only operates in harmony with human wills that are given up to it. So the Negro. We believe that the Negro has very high capabilities, but the capabilities have got to be drawn out. Give him scope. Give him time. Give him encouragement.

Salaries of the native clergy, "who are passing rich on 40 pounds ($200) a year," are considered by the Nigerian Pioneer, which says:

> These men grumble in an unmistakab le manner at the miserable pittance of a salary they receive in the face of hard work, involving the raising of large sums of money yearly in most of the parishes and the rise in the where withal to keep life and soul together. It is no use mincing matters: clergymen are bad hands at finance. The finance of the Church, the mode of raising, and the manner of disbursement require relegating to the hands of a layman who knows his business.

The African native press presents an interesting exposition of the trials and tribulations, as well as the efforts to overcome them, that are the portion of the aspiring Negro the world over. Nevertheless there is progress to be noted, mental, moral and material.

COLORED RACES IN THE WORLD'S WAR

The important part that the colored races are playing in the present world's war is indicated by the following paragraph from the *Native Opinion* of South Africa, published at Kinkwilliamstown:

"It is reported from Eshowe that Solomon, son of Dinizulu, will be reinstated as Chief of the Usutu, and also that there is a proposal to raise a force of Zulus for oversea service.

"Sir James Carroll, the Maoristatesman, who is proceeding from England to New Zealand, expects to spend a few weeks in South Africa at the invitation of the Parliamentary delegates. He says that, the bearing and utility of the Maoris and other colored troops at the front is the finest endorsement of the British and French Colonial methods. He is most anxious to study the South African Native administration."

From JOURNAL OF COMMERCE
Address: New York City
Date

NEGRO LABOR PROBLEM LIVE ISSUE IN ENGLAND.

Trade Unionists Protest Against Kaffir Invasion.

LONDON, Dec. 15.—The problem of negro labor is causing considerable discussion in England. Thousands of Kaffirs have already reached Europe, and a committee headed by Lord Selborne is endeavoring to raise £10,000 to provide for the welfare of the newcomers.

The subject is one presenting many difficulties which will have to be faced. Among these are the all-important questions of climate, the difficulties of environment and the attitude of labor in this country. An experiment is being made in the case of certain South African natives, who are being employed purely on transport work in Europe, and it is possible that a further trial may be made in the case of other South African tribes in various parts of the theatre of war.

The Government, while fully realizing the position as well as the difficulties connected with the use of colored labor, is determined to supplement the existing resources.

The council of the General Trade Unionists' Federation has adopted a resolution viewing with grave anxiety the proposal to import and substitute colored for white labor, and expressing the fear that the proposal is but a preparatory step on the part of capital toward the exploitation of labor after the war.

POST

From
Address: Hartford, Conn.

700,000 Africans Laugh

A war correspondent of the Neue Zeuricher Zeitung, who returned to Zurich from the Western war theatre recently, after spending two years in the field with the French and British troops, reports that the African Negroes in the French army now number nearly 700,000.

About 200,000 of them are stationed on the Southern wing of the line, near the Swiss border.

The colored soldiers come from Algiers, Morocco, Dahomey, the French Congo and ther African colonies of France and are to a large part semi-savages, but always give a good account of themselves when they go into battle. As a rule they have no fear of death, and they willingly bear all privations and face the greatest dangers without flinching.

The snow they do not like. The unaccustomed spectacle of a snow-covered landscape depresses them so that they become melancholy, and lose their appetite. All of them seem to be possessed of a superstitious fear of the shinning white. While they keep their nerve in the most murderous hail of shells and bullets, they become very nervous when they are ordered to clean the snow out of their trenches or to dig paths for the transports.

Tremblingly they murmur conjurations and cabalistic incantations, and it takes much urging and even threats to get them to work.

Race Problem – 1917

Africa

TIME TO LOOK INTO THE FUTURE

Looking into the future, the question of gravest concern to the coloured man is the free and unhampered development of his race. And judging from the experience in the past of the coloured and other peoples this is only possible under an autonomous existence.

True progress and advancement can only be achieved when the destinies of a people are in the hands of that people. Overlordship in every known case has had a stifling and paralyzing effect upon the repressed nationality. Overlords in their zeal to substantiate their stupid claims of superiority seek and seize every opportunity to keep the submerged in the rut of backwardness. Jim-crow laws are instituted to shame the oppressed with a sense of inferiority; segregation decrees are put into effect for the same purpose with the added objective of moral and physical degradation as a result of the accompanying red-light districts and unsanitary conditions; education and justice are both denied; and where all these fail to keep subservient and submissive the spirit of the under-dog, terrorizing methods are resorted to, and men, women and children of the weaker race are lynched with the fiat that the so-called inferior has no rights that the self-elected superior is bound to respect.

Now, for all this chaos of race strife, repressed manhood and withheld rights and opportunities the only solution is independent political existence for the oppressed. This made the United States a great and free white country instead of an humble annex of the British Crown, suffering from the injustice of "taxation without representation." This is what the Poles, the Irish, the coloured race, and other repressed nationalities need and must have for their own happiness and advancement and for the peace of the world. For this purpose there is no country better adapted to the needs and aspirations of the coloured race than Africa.

Blest with a fine climate in the North, East and South, and a few miles inland from the malaria-breeding West Coast and possessed of tremendous resources in soil and minerals, Africa's vast extent of territory offers brilliant opportunities in nation-building for 12,000,000 returning children.

Could a coloured state be established in East Africa, in what is best known as German East Africa, a wonderful opportunity would be opened to the race in America and to its millions in the homeland, suffering from Caucasion overlordship, for the enjoyment of "life, liberty and the pursuit of happiness."

The saving to the race of German East Africa may sound chimerical and impossible, but like many dreams come true, is emphatically within the realm of the possible, providing the necessary sacrifices and efforts are given toward its attainment. Nothing worthwhile has ever been won without sacrifice and effort. The nations of the world are today sacrificing immense amounts of blood and treasure for the sake of their ideals. When will the coloured man learn that he, too, must sacrifice to enjoy? The quicker he emulates the Japanese example and accept the white man's philosophy of Force the sooner will he enjoy a place in the sun and opportunities for self-advancement, untrammeled by any self-elected superior overlords.

Is German East Africa worth the effort and the sacrifice necessary to bring the matter before the public opinion of the world for equitable adjustment in the peace discussions? Emphatically yes! 364,000 square miles in extent, this land is one of the healthiest and richest in the world. On the highest parts of the plateau the climate is more like European than the common conception of an African climate. Although close on to the Equator, the superb Mt. Kilimanjaro, rising 20,000 feet above the sea, is snow-capped for the greater part of the year and the nights on this high plateau of rolling plains and rising hills and rivers are often surprisingly cold.

The land is productive to an astonishing degree and of inexhaustible fertility. Said Stanley, the great African explorer, of this land and its people:

"To behold the full perfection of African manhood and beauty, one must visit the regions of Equatorial Africa, where one can view the people under the cool shade of plantains, and amid the luxuriant plenty which these lands produce. The European traveller, after noting the great length and wondrous greenness of the banana fronds, the vastness of their stalks and the bulk and number of their fruit, the fatness of the soil and its inexhaustible fertility; the perpetual spring-like verdure of the xegetation, and the dazzling sunshine, comes to notice that the inhabitants are in fit accord with these scenes.

GERMAN AFRICA

Whether we decide to work out our destiny here or to return to the land that gave us an Egypt and an Ethiopia to lead in early civilization the nations of the earth, it should be a matter of deep concern to us how the German African colonies are disposed of at the end of the war.

The battlefields of Europe are being drenched with the blood of Senegalese, Sudanese, Zulu, colored American, West Indian and Canadian for the sake of Democracy. They are all helping to make the world safe for Democracy. And they all look forward to tasting at least of this Democracy in whose cause they are called upon to fight the Hun. Will not a grateful America see to it that Democracy is extended toAfrica by, at least, the creation of autonomous native states in the recent German African colonies of German East Africa, German Southwest Africa, Kamerun and Togoland?

America as "the champion of humanity," with its disinterested attitude toward Africa, together with the fact that one-tenth of its population is of African ancestry, is the natural medium through which should be made the demand for autonomous nations in the captured German African colonies. America's present prestige with the Entente should make the task a comparatively easy one. But this country, "champion of humanity" though it terms itself, will do nothing toward the democratization of any part of Africa unless the colored population speak up on the matter loud and strong enough to make themselves heard both by the National Press and Pulpit and, through these, by the other nine-tenths of the American people and their Chief Executive.

The Entente nations are at present dreaming of permanent peace. It is the duty of Americans (white and colored) to rouse them from this premature dream to the reality that permanent peace is a mirage that will deceive and lead to destruction the nations of the earth unless based upon common justice to all peoples creeds and colors. Africa nor Asia can with safety be left out of the plan. Omit the colored races from this dream of the Millenium and Hell, not Utopia, will result.

AMERICAN NEGRO IS REWARDED IN FRANCE

Francis Kane is Honored by the French Government With Three Colonial Medals

According to a Paris dispatch to the Philadelphia Bulletin, Francis Kane, a powerful six-foot Negro, formerly a soldier in the Twenty-fourth United States Infantry, but now fighting in the French Army, and whose home is in Chicago, has arrived in Paris after many stirring experiences. He has been wounded five times, but is still undaunted. His adventures started immediately he left America, when he caught a spy with three valises loaded with explosives with which the man was about to blow up the steamship. For this Kane received the red, white and blue salvage medal.

Enlisting in the French Army in August 1914, he was in a battle four miles from Rheims when a German rifle bullet traversed his leg. He received another led wound at Rheigs in March 1915; when exhausted and cold he spent eighteen hours on the ground with nothing to eat. After being sent to Algeria for convalescence he next took part in the Dardanells expedition under General Gouraud.

The French advanced more than four miles to Sedul Bahr, where they were forced to entrench. Here he was twice wounded the fifth time before Monastir and once by a shell fragment in the leg. He was attended by English doctors and his skull trepanned. He was wounded the fifth time before Monastire. At this place his arm was broken.

Kane was visited in the hospital at Saloniki by General Sarrail and was proposed for the military medal. He has three colonial medals for bravery and distinguished conduct.

When fighting in the trenches in France, Kane's captain told him to take two men, cross "No Man's Land" and bring back a prisoner, as certain information was needed. Kane went alone at night, and covered by straw he lay quietly each time an illuminating rocket exploded. He advanced slowly until he finally jumped into the German trench, grabbed the first Teuton he saw and rushed back. Kane, who was born in Baton Rouge, La., and isabout to return to Salonika says: "I am seeking only to do my duty."—Age.

THE GERMAN AFRICAN COLONIES

"Plain and simple justice" rather than seeming to require the ...nder of German West Africa to the South African Union, the ...inder of Togoland and the Kamerun country to their neighbors ...and the neutralization of German East Africa as part of the Congo Free State, as the New York Globe suggests, would seem to require the returning to the African native of some portion of the territory stolen from him in the scramble for Africa and an accompanying opportunity to the descendants in other countries of the stolen and deported Africans (in the days before the Caucasian conscience "revolted" at man-stealing and turned to the more profitable task of land-thieving) to go back to their homeland in the pursuit of that happiness and unhampered development elsewhere denied them.

Does The Globe think it desirable to further add to the immense, peace-disturbing possessions of the British Empire, where autocratic rule of 400,000,000 by les than 53,000,000 gives the lie to the claim of democratic government? Or to furnish additional victims for Belgian atrocities, committed in King Leopold's time and since? Has not the coloured man, doing his bit for world democracy and original owner, too, of the lands in question, the best rights to the German African colonies for purposes of self-government, industrial and social development and "the inalienable right to life, Liberty and the pursuit of happiness"?

Security of life, unhampered industrial and social development and Liberty, as operative to the American citizen of bleached complexion, is denied him wherever the white man has set up his government, whether it be in South Africa or in North America.

Is this a war for World Democracy, or do the white people of Europe and America court yet another upheaval? Can they seriously believe that they are establishing the foundations for permanent peace while barring the coloured man from the Festival of World Democracy to which all others are invited, so that, in President Wilson's words, "henceforth security of life, worship, industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of Governments devoted to a faith and purpose hostile to their own"? Can anyone deny that segregation and jim-crow laws, the toleration of the lynching of coloured children, women and men, and many another phase of American government (State and Federal) are devoted to a faith and purpose hostile to our own?

It is practically the same in "self-governing South Africa", as The New Republic in its issue of December 8, acknowledges:

"Though in name a democracy, South Africa is in fact a small white aristocracy superposed on a large native substratum. It is an aristocracy both politically and economically. With few exceptions, the natives do not enjoy and cannot acquire those active political rights of which the franchise is the symbol. . . . Moreover the white man considers himself degraded by doing the same sort of manual labor as the Kaffir. The part for which he casts himself is that of master, boss, over-seer. The natives' part is that of hewers of wood and drawers of water".

In addition, in the Orange Free State no native is allowed to own land. An illustration of the injustice in other parts of the Union is given by The New Republic in the same article above quoted from: "That native fears on this point (the land question) are not wholly unfounded, is shown by the report of one commission which allocated a little over twelve per cent of the Union territory to its 5,000,000 black inhabitants (the new areas being mostly in the malarial region of northern Transvaal), and rather more than eighty-seven per cent to its 1,200,000 whites, of whom more than two-fifths reside in towns".

Whether in South Africa or in North America the white man's dealings with the coloured man is of the same shady brand. The latter is not only grossly discriminated against in every line of legitimate endeavor, but robbed as well of his lands and properties where he has any. Not only his health and morals are undermined by segregation and forced engagement under medieaval conditions, in unhealthful industries, but his children, when they are not refused education, are filled with a mass of lies calculated to exalt in their eyes the white race and debase their own people. They are taught (along with other children) all the bad and none of the good qualities of the race. They learn about the race's slavery in the New World, but naught of its achievements in the African civilizations of Egypt, Meroe, Ethiopia, Yoruba, the Songhai and other empires. It is not by lynching and mob rule that the coloured man is most effectively repressed.

It is high time that the coloured man was given an opportunity under favorable conditions for self-development, security of life and the pursuit of happiness. The conquered German colonies offer the opportunity for an act of belated justice. Will America and the Allies accept the opportunity? Will they live up to the lofty sentiments expressed by their leaders? Will The Globe and other newspapers help them to?

The German African colonies should be made into independent, autonomous States, or, better still, pooled by exchange with Great Britain into one country extending from Abyssinia to Portuguese East Africa and from the Indian Ocean to Tanganika and the Belgian Congo.

NEGRO SOLDIERS ARE CITED FOR BRAVERY IN FRANCE

FRENCH FRONT Nov. 1.—Two hundred and sixty four personal citations for bravery have been won by the negro soldiers of the Single Somali battalion since it landed in France in month of June. Many of these citations 190 were gained in the fierce battles in the vicinity of the Aisne and the remainder in the neighborhood of Verdun.

The Semalis many of whom were recruited in British Somali land, are very independent in character and find the discipline of an organized army very severe. Their French officers, however are accustomed to deal with these freedom-loving tribesmen and by appealing to their pride of race and their self-respect obtain their devoted obedience to such an extent that they rapidly become excellent soldiers These men learn to handle modern infantry weapons quickly and furnish many specialists in the grenade-thowing rifle and machine-gun sections of French regiments, for the men are of very high intelligence and are full of natural initiative—very valuable adjuncts in these branches of fighting—while at hand-grenade throwing they are second to none in the army.

Meticulously clean of habit, the Somalis who are strict Mahomedans never touch wine or alcohol. In fact, they look on any given to intoxication with the greatest disdain. They are self sacrificing to a degree, as was evidenced during their attack on La Bovelle, when they had to clear out the shelter in a trench which they had just captured and which were still full of Germans who had taken refuge there from the bombardment. One of their European sergeants was about to enter a dug out know to be full of armed enemies when he was pushed aside by a Somali private with the exclamation "Let me go first. You are a married man."

A widely prevalent fallacy has charged the negroes with savagery against their captives. Their officers say this charge has been disproved time and again after fights at Verdun, in Champagne and north of the Aisne. The Associated Press correspondent saw negro troopers bringing in batches of prisoners after a battle at La Bovelle, when a French artilleryman approached them to take one of the prisoners' shoulder straps as a souvenir. One of the negro escort however became indignant and shouted "Over there in the trenches you might have taken one but now that the Germans are prisoners they must be treated like women and protected," And the artilleryman had to go away without his souvenir.

SMUTS LAUDS COLORED FOE

NATIVE FORCES USED BY GERMANS IN EAST AFRICA BRAVEST KIND OF FIGHTERS, BOER GENERAL DECLARES.

London, Jan. 29, 1917.—A telegram to Reuters from Pretoria, South Africa, under date of Friday, states that General Jan Christian Smuts was accorded a magnificent public welcome upon his arrival in Pretoria on that day. The streets, which were decorated, were crowded with people from all parts of the Transvaal.

General Smuts, replying to addresses, said that he had been surprised beyond measure at the splendid cooperation of the mixed forces of his command and their wonderful work in the campaign, which "perhaps was the hardest in the history of the world." General Smuts said that the difficulties of the campaign were far greater than had been anticipated. The young South Africans, he said at the outset thought they could easily conquer the German black troops, but they soon revised that opinion and his fellow officers declared that they never fought against better or braver troops.

SAYS COLORED SOLDIERS FARE WELL IN EUROPE

(Special to The New York Age)

Thomas E. Taylor, secretary of the local branch of the Y. M. C. A., is in receipt of a communication from Walter L. Hulet, who is a member of the British Army. The letter reads in part as follows:

Dear Friend "Ed"

I am in active service and have been in the ranks nearly a year. I came over here with the 91st Battalion from St. Thomas. I was the only colored soldier in the battalion. I have met several colored boys over here and two colored sergeants who came over with white battalions. The colored soldier is given every opportunity to get up in the ranks and fares as well as his white comrade. This war has thrown all British subjects in mutual companionship, regardless of race or color. We hear that a colored battalion is coming over here from Canada. After the war there will not be any color line in Canada.

Respectfully yours,

(Signed) Walter L. Hulett.

Private Hulett directs his mail to be sent to Ashford, Kent, England.

Race Problem – 1917

Africa

AT AFRICA'S FRONT DOOR.

(CHARLES R. WATSON.)

AFRICA'S front door has been opening slowly recently but the war has pushed it wide open. At Marseilles, when I came to embark for Egypt to my consternation as a passenger who had no desire to assist in baiting danger, I found that we had on board some two thousand Algerian Sudanese soldiers These were being taken back to Africa to avoid the winter of Europe. During the three days that we were held in port, owing to submarine dangers outside, and the one day of our run from Marseilles to Algeria, I had ample opportunity to study the approximate location of the tribes represented by these blacks. They manifestly did not belong to the northern seaboard, but rather to the black belt of Africa further to the south. In a few days they would be free from the discomforts of civilization and, clad in clothing that nature had provided, they would be seated by the village fires narrating their experiences. What marvelous tales they would tell. Had they not crossed the Great Water? Had they not visited the wonderful cities of the Franks? Had they not heard the boom of the white man's fire-eating gun? In those distant villages a single night's palaver would push back the horizon of Africa's life, widening it as it had never been widened before. The life of Europe would penetrate into the life and thought of Africa. In going to Egypt I found a similar process at work through the military drafts that were taking hundreds of Egyptians to France to serve behind the lines as laborers and workmen. By such processes the life of Africa and the life of Europe are interpenetrating as they have not done since the days of the Roman Empire, perhaps beyond what they did even then.

AND THE DOOR WILL REMAIN OPEN.

Political blocks hold it open. The last vestige of political independence in Northern Africa has vanished with this war. Egypt has become a British Protectorate. Morocco has passed wholly into the hands of France. Long ago Algeria and Tunisia, once Mohammedan principalities, came under the French; more recently, Tripoli under Italy. But I confess to you that as I watched what goes through Africa's front door, there were times when I wished for the old days of the closed door of Moslem sovereignty and African isolation. But this cannot be. Those days have passed forever. Africa's door is open to stay.

EAST AFRICA.

CABINET'S THANKS TO TROOPS.

African Times & Orient Review

The War Office states that the following telegram has been sent to the General Officer Commanding-in-Chief, East African Expeditionary Force:

"On the occasion of your driving the last remaining enemy force from German East Africa, the War Cabinet desire to congratulate you and all the forces under your command upon your recent successes, which in the last four months have resulted in the capture of 6,000 prisoners and the conquest of nearly 50,000 square miles of hostile territory. The determination and endurance of your troops, who have had not only to overcome the resistance of a determined enemy, but the difficulties of a tropical and roadless country, have been beyond praise."

In our mid-April issue we outlined a scheme whereby a War Loan might be subscribed in West Africa. Our efforts were known to the Secretary of State for the Colonies, who supplied the figures we quoted, and to the Chancellor of the Exchequer with whom we were in communication on the matter. We are delighted to note that two of the gentlemen mentioned, the Hon. Hutton-Mills and the Hon. Casely Hayford, have supported our view, as will be seen from the following report of the proceedings of the Legislative Council of the Gold Coast, at which the decision was made to take up £500,000 of War Loan. The motion was seconded by Mr. Hutton-Mills, with the practical addendum:—

"The desire that the Allied Forces should bring this war to a speedy, successful termination is manifest in the mind and heart of everyone. But money and men are needed to support the operations in effecting that end. It does not require much speech nor much entreaty to induce the support of the native members on the motion that has been made."

Mr. Casely Hayford supported the resolution and included in his speech this memorable remark:—

"The people of this country, of their own free will and choice, selected Great Britain as their friend and protector, and the relationship between them has always been of the most happy nature. The people of this colony are sincere in their loyalty and in their devotion to the person and throne of His Majesty the King and to the Empire, and if, in supplying men and doing any service towards the great cause before us they may seem to delay, it can be put down only to the peculiar ways of the people and not to any want of loyalty on their part."

The Acting-Governor, Mr. Slater, expressed his sense of the vote and the speeches when he said:—

"Before putting the question I should like to thank those members of the Council who have spoken on the subject for the loyal and encouraging manner in which they have given the proposal their support. When the suggestion was first made by the Secretary of State I discussed it with the Executive Council, and on one point all the members of the Executive Council were unanimous and that was that we should have no difficulty with the Legislative Council if the full facts of the case were put before them. That confidence has been amply justified by this morning's speeches from the unofficial members who have spoken."

After this, who shall say that Africa is intellectually incapable of participating in the councils of the Empire?

The American Alliance: Its Importance to Liberia.

African Times & Orient Review

America, casting her lot with our Imperial Allies, has presented Liberia to both belligerents and neutrals in a very new light. Before this most welcome alliance, Liberia was looked upon with very grave suspicion. So grave was this suspicion that Liberia was considered "Pro-German," which in consequence created a trade retaliation, which, if continued, might have ended in a trade and economic crisis, as merchant vessels of England called at very long intervals at the trade ports of this black Republic. A long continuance of this state of affairs would have disappointed the dreams and hopes of Liberia's friends and well-wishers, and would certainly have defeated the aims and purposes of its foster-mother America, whose direct interest was the immediate result of the work of the American Colonisation Society.

To Western Africans enjoying the protection of the British flag Liberia is, and should be, a country in and around whose interests their energies should be directed and their hopes centred. Liberia's future, we feel, must and should be the great problem of Europe and America after the war. Her independence we certainly plead for, and its maintenance we hope Imperial efforts will be exerted to make possible. Bent on securing the freedom and independence of weaker states and nations, such as our Imperial claims are on entering this war, for the sake of honour and justice and right, Liberia should have its share of consideration.

Geographically her position is an unique one. Our Imperial statesmen cannot think of British Western Africa without thinking of Liberia. Some may argue it is America's interest and America's duty. It is only the unthinking who will argue thus. The provisions of the Monroe doctrine preclude the possibility of America ever taking Liberia as a colony. Her charter of independence is another consideration but probably for the good of Liberia, for her economic prosperity, America may assume a passive protection of the Republic, as she holds in the Philippine Islands, whose peoples are none the worse for America's fostering care. The extremist view may hold and claim otherwise. Even Britain may find an unwelcome protection, political and administrative, and these extremists may be right, as it is with great reluctance we note that British West African colonies have not the best that British brain and heart can give. If even the war brought about what would seem almost a superhuman change of colonial administrative policy, if even the Crown Colony system of government falls before an almost Divine substituted institution and form of government, the present war policy founded on the preservation of weaker states demand that Liberian independence remains intact and inviolated. Reverting to Liberia's position: "Destiny seems to have forbidden the extension of Sierra Leone to the northward, and to have favoured her growth to the south-east, so that now that her territory adjoins that of Liberia, we have a continuous English-speaking Negro state from the Sierra Leone River to the San Pedro River—a distance of 800 miles."

Can we see from so favourable a position the possibilities of Britain and her Allies holding spheres of influence from Dakar to the Cameroons, using Liberia as the "Middle Way" to the gateway of half-slumbering West Africa's progress? It may seem Utopic! It may appear in the reading the wild dream of a faddist when we say that Liberia may in the years to come prove the highway by sea and land to West Africa's "El Dorado." Taking Sierra Leone as an example of her sister colonies to whom the same is applicable: in the political features of their life Sierra Leone and Liberia seem to have diverged; but the main purpose of that life has not been defeated. Although Sierra Leone continues a Colony under a powerful Imperial Government, and Liberia is a nation still struggling with the problems of independent nationality, yet our political institutions have the same origin. The same jurisprudence which contributes to

the prosperity and elevation of Sierra Leone, which protects property, maintains order, and punishes crime here, has been adopted by Liberia, upholds the majesty of the law there, and guards us in the exercise and enjoyment of the rights of freemen. The form of government is a mere incident, and does not interfere with the original idea and special work of the Colony. Like the great streams of this part of Africa, taking their rise in the same watershed, some flow eastward and some westward, but all contribute to the fertility and wealth of the same vast region. So, if the paths of the two countries seem to be divergent, they diverge only that they may the more effectually perform their work, by taking within the circle of their influence wider interests and bringing together larger contributions for the upbuilding and honour of the race. The American alliance, we hope, will create greater possibilities for Liberia, her foster-child. The provisions of international trade that the alliance will create and make after the war we hope will mean much to America. With the proposed and possible monopoly of trade that the successful end of the war will mean, we hope America will extend early facility for the trade prosperity and economic prosperity of this struggling Republic. May no stone be left unturned to obtain the huge capital of financiers that Liberia may have free course and development, thereby enabling its peoples to sing with one heart and mind

"Hail! Liberia, Hail!"

—"Lagos Standard."

THE LANGUAGE OF AFRICANS.

(REV. T. REEVES.)

THE UNITY of the black race is a thing which should be considered very seriously by all, for until they unite and organize they will be continually opposed and segregated by the other race. The Negro must learn to respect self and demand the same from others. The educational advantages of this race are great, and each opportunity should not be allowed to slip from their grasp. The American Negro is a progressive and prudent member of the human family of African descent, and it lies within their power to take the initiative in unifying and federalizing the movement of the race, and we should begin with the study of the African languages and dialect, for it is seldom that the real effect and meaning is given by an interpreter. This should be done that we can converse directly with the African brothers.

The following books contain the language spoken by fifty millions of South African people: A book for beginners of the Zulu-Kaffir simplified for business; the Zula Manual or classification; the English Zulu dictionary with pronunciations and classifications fully explained by the Rev. Charles Roberts. Then there is the grammar of the South African Bantu language, consisting of the Zamziza, the Mozambique, the Zambizi, Kaffirland, the Benguela, the Angola, the Congo, the Agowe, the Cameroons, others of the lake regior by the Rev. J. Terrend. Then we have the Somali, and ar English dictionary by Rev. Father Evangeliste De Larrajassa and Father Cyprien. The grammar of the Hausa language by C. Robinson. Any one wishing any of these books can obtain the same by sending to Kegan, Paul French Trubnen and Company, Dryden House, Green Street London, England, for about $16.

Future of West Africa.

(By PHILIPPE MILLET, in the "Observer.")

There has been, I believe, since the outset of the war a common feeling in the United Kingdom and in France that the two countries ought to avail themselves of the present opportunity for removing all the future possibilities of friction between British and French oversea territories. Nobody can dispute either that such a general settlement of outstanding questions must be prepared without much delay, as colonial problems will certainly play an important part in the peace negotiations even if, as we all hope, the Allies are in position to dictate their terms to Germany. I do not profess to know whether both Governments have been less improvident in this respect than in some others. What is worth noticing is the wholesome evolution of thought which is taking place within the French colonial world as regards these desirable arrangements.

The first impulse was to look for a wide redistribution of territories. Some of our colonial experts are men with large beards whose one ambition is to colour the map of the world in what they are pleased to call a more logical way. For instance, they were rather shocked by the variety of shades which suceed each other on the West African coast. Their hope was to induce Great Britain and France to exchange some of these apparently small particles of territories so as to create one big French West African block. They were quite ready to apply the same principle to other parts of the world and to deal freely with the French towns in British India, as well as with the New Hebrides. It must be owned that they had been somewhat encouraged by the attempts, however unsuccessful, made since 1910 by both Governments apropos of Muskat, Bathurst, and other places.

BONDS WITH THE MOTHER COUNTRY.

Some minor exchanges of that sort may be both possible and desirable; but, on the whole, it must be owned that any extensive redistribution of territories, either in Africa or elsewhere, would raise at least two decisive difficulties. One has been already well defined from the British point of view by Sir Harry Johnston. The time is past when you might have dealt with tropical territories as with goods that coud be bought or sold. Morally, as well as materially, their bonds with the Mother Countrv are too strong to be disposed of by a mere stroke of the pen. As almost every one of these colonies has taken an active part in this war, these bonds are stronger than they have ever been.

Take the case of French Dahomey. It has been n the French sphere of influence since 1851. It was conquered by French blood. It contains 250 miles of railways; its trade amounts to £1,200,000; 700 children are taught in the schools at Porto Novo. Moreover, it has helped France both in the Cameroons and on the European front by raising several thousands of excellent black troops. You cannot sever Dahomey from the French colonial empire without exposing France to a dangerous loss of prestige among the rest of the West African natives, and without committing something like an injustice. Great Britain would find it at least as impossible to part with Sierra Leone, not only on account of its excellent harbours, its wealth, and its university, but by reason of the military and economic effort that colony has made during the war. National feeling is a thing one has to reckon with nowadays in colonial as well as in home matters.

POSSIBILITIES OF FRICTION.

The second objection is still more impressive. The main object of territorial redistribution would evidently be to prevent future friction. Unfortunately, it would in most cases lead to the opposite result. A political exchange would not be followed by a corresponding emigration of settlers and tradesmen. We should have endless complaints coming from British subjects under French rule or from Frenchmen under British rule. One need not be intimately acquainted with conditions in tropical territories to foresee how trying such a condition of things might be to the mother countries. We might even witness, horribile dictu, quarrels between missionaries. Instead of simplifying the colonial relations between France and Great Britain, this solution would very likely compel the Foreign Office and the Quai d'Orsay to set up a special department to deal with these hornets' nests.

For these reasons, the policy of territorial redistribution is certainly less sound than what might be called the policy of association. The trouble, if there is any, does not come so much from the fact that British and French possessions are intermingled in some parts of the world as from the absence of any local understanding between them. Take West Africa. As every French establishment chooses to ignore its British next-door neighbour, and vice-versa, there is a tremendous wastage in economic effort, each small colony building its own harbour and its own railway. Nothing could be more foolish than such a system of narrow-minded competition in a region of the world where the common purpose of all is to develop the resources of a virgin soil as efficiently as possible.

TWO HIGH COMMISSIONERS.

Moreover, there is an easy way out. Let us appoint in West Africa two High Commissioners, who might be the Governor-Generals of Nigeria and French West Africa. Their duty would be to meet regularly and to attempt to solve all common problems. They would be in a position to adjust their mutual railway programmes, to agree upon the construction of telegraphic lines, perhaps to recommend that all the harbours in West Africa should be free. They might deal with questions of currency as well as with the circulation tax, which is killing trade in West Africa. They might also unify the political régime so as to prevent the migration of the natives from one colony to another. In other words, they would lay down the foundation of an Anglo-French West African Federation which could be nothing but a boon to everyone concerned.

One cannot help thinking that these views, which are beginning to prevail among responsible men, are the only ones which may lead to a practical result. Carried beyond certain narrow limits, territorial redistribution is bound to be disappointing. The future lies with the principle of free and intimate co-operation, which ought to guide both countries in all fields.

Governor Manning of Jamaica has received word from Sir Edmund Allenby, commander-in-chief Egypt forces, that the colored fighters performed gallantly during two successful raid on British trenches.

Race Problem – 1917

Africa

Africa and Orient in the Press.

African Times & Orient Review

AFRICA.

THE BLACK PERIL.—APPALLING IDEA OF A VASTER WORLD WAR OUTLINED BY GENERAL SMUTS.—"MY EYES HAVE BEEN OPENED."

June 17.

"'Will white be swept away by black?' This was a question to which Lieut.-General Smuts directed the attention of Europe and the Empire last night, where he was entertained at a South African dinner at the Savoy Hotel. He said: 'South Africa's problem of national unity is being solved in the midst of a still larger problem—that of black and white. No one can have any great assurance that we shall succeed in solving that problem. Former white civilisations have been swept away.

"'No one knows what the future of East Africa will be. My eyes have been opened to a serious danger which threatens not only the future of South Africa but of the world. That is the enormous value of the military material you have in that great black continent.

"'It is possible to train there one of the most powerful armies the world has ever seen. We were not aware of the military value of the natives until this war. It will be a very serious question for the statesmen of the Empire and of Europe whether they are going to allow a state of affairs like that to become a menace not only to Africa but perhaps to Europe itself.

"'I hope one of the results of the war will be that some understanding will be arrived at by which the military training of the natives in that area will be absolutely forbidden. If that is not done, armies may be trained there which, if properly led by whites and properly equipped, may prove a danger to civilisation itself. I hope that will be carefully borne in mind by our statesmen when the day for settlement comes.'"
—"Daily Express," May 23rd, 1917.

UGANDA.

6–17

OUR SPLENDID AFRICANS.

The "Daily Mail" says:—

"Accounts of the splendid feats of the native soldiers of tropical Africa are not usually published in this country. But the Colonial Office has issued a few of them describing deeds which have won the special African D.C.M.

African Times & Orient Review

"Private Helasi Sempa, Uganda Police Service Battalion, won the medal for bravery in the defence of a small British post attacked by five Europeans and seventy-five native soldiers with a machine-gun. The attack was beaten off, and the enemy lost their machine-gun, besides four Germans and fifty-five native soldiers killed.

Review 6/17.

"A hill fort was being stormed by a body of the Nigeria Regiment, West African Frontier Force, and Lance-Corporal Moma Shira was the first to work his way into the position and the first to reach the summit. Private Amadu Kanna 'charged single-handed, and dispersed a party of the enemy.'"

SOUTH AFRICA.

SOUTH AFRICAN NATIVES AT THE FRONT IN FRANCE.

Mr. Percival Phillips, "Daily Express" Special Correspondent with the British Armies in the Field, informs us that:—

Native labour battalions, recruited in South Africa, have been a success in the British war area.

Already some thousands of Zulus, Kaffirs, and Basutos are working behind the lines, thus releasing white labour and permanent base men for other duties, and the reinforcements from South Africa will enable many skilled craftsmen, who are unfit for the fighting line, to be sent to Army workshops or to resume civil employment.

African Times & Orient Review

These South African natives have shown wonderful loyalty and patriotism. Almost without exception, they are anxious to become combatant units. Nevertheless they are fulfilling the duties for which they were enlisted—roadmaking and other peaceful pursuits, behind the lines—with commendable zeal, and as much military smartness as possible.

There are splendid types of manhood in the native labour battalions already on active service. Every native is a volunteer, who has agreed to endure the unusual rigours of this climate for twelve months. Zulus, the sons of men who fought the British at Isandhlwana, are now wearing the blue serge uniform of this corps, and writing home letters which describe the power and invincibility of "our Army" in the field.

A nephew of Cetewayo and a son of Dinizulu are serving together in the ranks of one battalion.

BLUE UNIFORMS.

The native labour battalions receive practically the same treatment as ordinary British troops in billets. They live in compounds, where a variety of amusements are provided for them, including football. Many of those who cannot speak English are rapidly learning under native instructors, and all of them are indefatigable letter-writers, sending home wonderful accounts of their experiences on the voyage to France and of their life here. They are very proud of their blue uniforms, puttees, and blue cloaks, and their wide-brimmed felt hats are variously and weirdly ornamented in order to add to their martial appearance.

Their discipline is unusually good, and the white officers (in whom the men have great confidence) say that it is very easy to control them. Each battalion has its own European and native chaplain and medical officer. All the police and sentries are natives, who are unarmed.

The men work from 7 a.m. until 5 p.m., with an hour for dinner. They are generously fed, each man receiving a pound and a half of mealie flour a day, with half a pound of bread, one pound of meat, and coffee and salt. They get a pound of vegetables twice a week, and tobacco and cigarettes, and a dry canteen in every compound provides a variety of simple comforts.

When their work is over, they smoke and sing together, or laboriously copy English words on their slates. They have a simple, child-like trust in the white officers, who talk to them in their own language, and their one desire is to do what they can to help win the war. They dig a ditch or mend a road or build a hut with cheerful willingness.

The natives of South Africa are "doing their bit"—and doing it well.

AMERICA.

NEGRO LOYALTY.

It is estimated that there will be one thousand coloured officers and 500,000 soldiers in America's conscript army. That the negroes of the United States are loyal to the Stars and Stripes is proved by the extracts from the American Press:—

"The Crisis" (New York) says:—

"Nothing better illustrates the attitude of the Bourbon South than the recent tales about German propaganda among negroes.

"Slowly but surely the negro is winning his fight. Despite wretchedly inadequate schools, peonage, low wages, and public insult, the negro is getting education, buying land and homes, and migrating slowly but surely to a land of liberty.

"The slave-thinking South is beset by fear of losing these peons either by migration or by their regaining their lost franchise. Any tale or propaganda by which the Bourbon South can get the country to believe the negro is a menace would play straight into the hands of the slave-holders. Martial law would be declared in the South and this is what the reactionaries want: to stop migration.

"They are playing with fire! The negro is far more loyal to this country and its ideals than the white Southern American. He never has been a disloyal rebel. He never fought for slavery in a land of liberty. He never nullified the basic principles of democracy because he hated the people whom he had hurt!

"Enslaved, raped and despised though he has been and is, the negro knows that this is his country because he helped found it, fought for its liberties, and ever upheld its ideals.

"No temptation to trust German race-hatred has ever been offered, and if offered would not for a moment have been considered. Back of the German mask is the grinning skeleton of the Southern slave-driver."

Colonel Charles Young, writing to the Cleveland "Gazette," says of the proposed Spingarn camp for negro officers:—

"We negroes must have a part—a glorious one—in the destiny of this country—Our Country. The one where our fathers wrought mightily, in spite of handicaps the most stupendous. The one whose soil is red with their blood freely spilled for American liberties and freedom in every war.

"Shall we now, in the face of the danger that seems looming largely before us, play the baby-act and refuse to our country a citizen's bounden duty? Every generous instinct of your heart will tell you no.

"Two wrongs never might a right. Let us train and prepare ourselves in every way for the eventualities that appear to be heading our way. And the Almighty Hand that unerringly guides and directs the destinies of peoples and races will bring us to the haven where we would be, that is, where, as the 'Crisis' people say, we shall be 'physically free from peonage, mentally free from ignorance, politically free from disfranchisement and socially free from insult.' . . .

"Let us do nothing to divide our people in this hour of our country's trials; neither let our work be negative nor reactionary, but constructive. THIS PLAN OF DR. SPINGARN'S IS CONSTRUCTIVE, AND I HOPE IT WILL MEET WITH THE BEST OF RESULTS. When the storm is past we can take

up the idealism of the cause. . . .

"May there be in this case no Achilles sulking in his tent. Such actions 'cool our friends and heat our enemies,' do no good, and are not in the line of strict loyalty to the flag."

Every white Southerner knows that if he were a negro his treatment in the United States, and particularly in the South, would make him hate the land of his birth. He, therefore, rushes to assume the negroes' disloyalty in the present-war. To such persons the following editorial from the Louisville "Courier Journal" will be most inexplicable. The editor says of Roscoe Conklin Simmons, a coloured man:—

"His words, spoken the other day before a gathering of his own race, should spread a blush of shame on the Caucasian skins of some who are conspicuous in the eyes of the nation just now. When men of superior learning and vaunted super-race connections, intrusted with the solemn duty of serving and protecting their country's destiny, join with foreign tyrant cut-throats to heap contumely upon the nation's head and tie his hands stretched out to protect the lives and rights of Americans; when snivelling white pacifists join with all the traitor-slacker crew to invite national disgrace and ruin, well may this member of an 'inferior race' boast:—

"'We have a record to defend, but no treason, thank God, to atone or explain. While in chains we fought to free white men—from Lexington to Carrizal—and returned again to our chains. No negro ever insulted the flag. No negro ever struck down a President of these United States. No negro ever sold a military map or secret to a foreign Government. No negro ever ran under fire or lost an opportunity to serve, to fight, to bleed, and to die in the Republic's cause. Accuse us of what you will—justly and wrongly—no man can point to a single instance of our disloyalty.

"'We have but one country and one flag, the flag that set us free. Its language is our only tongue, and no hyphen bridges or qualifies our loyalty. To-day the nation faces danger from a foreign foe, treason stalks and skulks up and down our land, in dark councils intrigue is being hatched. I am a Republican, but a Wilson Republican. Woodrow Wilson is my leader. What he commands me to do I shall do. Where he commands me to go I shall go. If he calls me to the colours, I shall not ask whether my colonel is black or white. I shall be there to pick out no colour except the white of the enemy's eye. Grievances I have against this people, against this Government. Injustice to me there is, bad laws there are upon the statute books, but in this hour of peril I forget—and you must forget—all thoughts of self or race or creed or politics or colour. That, boys, is loyalty.'"

Even the Shreveport, La., "Times" acknowledges the truth of these words, albeit with a wry face. Whatever may be said of Simmons' complaint about "chains," "injustice," and "bad laws," of which the negro is supposed to be the victim, the picture that he drew of the negro's unswerving devotion to his country at all times cannot be gainsaid. It is characteristic of the negro to complain and to indulge the fancy that he is being woefully mistreated. But Simmons' proud boast in behalf of his race was not altogether idle.

Mr. Simmons' words are echoed by every coloured journal. The Washington "Bee" says that the negro "is willing to-day to take up arms and defend the American flag; he stands ready to uphold the arms of the President; he stands ready to defend the country and his President against this cruel and unjust oppression. His mother, sister, brother, and children are being burned at the stake, and yet the American flag is his emblem and which he stands ready to defend. In all the battles the negro soldier has proved his loyalty, and to-day he is the only true American at whom the finger of scorn cannot be pointed."

EAST AFRICA.

USE OF COLOURED TROOPS.

In the House of Commons, Mr. Macpherson, replying to Mr. O'Grady (Lab., Leeds, E.) said: The composition of the East African Expeditionary Force has been varied from time to time according to the climatic and other conditions under which it was operating. It was long since recognised that in the event of the German forces retiring into the malarious south-eastern portions of their colony it would be desirable to reduce the number of white troops employed to a minimum. Steps were accordingly taken to provide coloured units to replace white. At the present moment the bulk of the white troops have been withdrawn, or are in process of being withdrawn, whilst arrangements have been made to give other white units a period of rest and recuperation in a healthy climate.

Awards to African Heroes.

Military awards to the King's African Rifles include Distinguished Conduct Medals to the following:

Company Sergeant-Major Disi led the right flank of his company in an attack, and by his example enabled the objective to be attained.

Sergeant Yohanne served his Maxim with great coolness during the whole day, and materially assisted in keeping down the enemy's fire.

Awards to the West African Frontier Force include Distinguished Conduct Medals to the following:

Company Sergeant-Major Mumuni Moshi, Gold Coast Regiment.—By his excellent example and control of his company, after the Europeans of the company were reduced to one, his men were enabled to make a brilliant advance and attack on the enemy trenches.

Lance-Corporal Akanno Ibadan, Gold Coast Regiment, when the line was heavily counter-attacked, safely retired the machine-gun across ground swept by heavy machine-gun and rifle fire.

D.C.M.. FOR TWO AFRICANS.

NATIVES SAVE THEIR OFFICER AND HOLD THEIR MEN TOGETHER.

Two heroes of the King's African Rifles have been awarded the Distinguished Conduct Medal for the following deeds:

Colour-Sergt. Mohamed Osman was one of a party of forty-two rifles who kept at bay and defeated, after nearly four hours' engagement, an enemy force 300 strong. A square being formed, he stood up at the risk of his life and shot across the square at a number of the enemy who were trying to pick off his officer. Later he showed great coolness in assisting to reform the square.

Mohamed Abukker, in the course of the engagement, continued fighting, though badly wounded in both feet, and, when faced with overwhelming odds, kept his party of men under splendid control in the square.

AFRICAN LABOR FOR FRANCE

NATION THAT USES COLORED SOLDIERS FROM FRENCH COLONIES GET AFRICAN LABORERS FOR WORK BEHIND THE LINES FROM ENGLISH COLONIES IN AFRICA.

I hear, writes the London correspondent of the Manchester Guardian, that a battalion of Colored men from South Africa will be shortly at work behind the lines in France. It has been raised by the Union Government, and will be under the military control of officers nominated by that Government. If the experiment is successful it is likely that the policy will be continued by using Colored African labor on auxiliary services in Europe. I understand that the first batch is composed chiefly of dock laborers from Cape Colony, who will be employed at one of the French ports.

The French have been making use of natives from their colonies for a long time, not only in the fighting forces but on work behind the lines. This is, I believe, the first time that a working force of this kind has been recruited for Europe in a British dominion. It is especially interesting in view of the speech in which Mr. Churchill urged the Government to release men for the fighting line by calling upon the vast reservoir of Colored labor in the empire. Many of those in cloest touch with the natives have always contended that it would be an immense economy in men if native laborers could be brought to Europe for army work.

West Indians Killed and Injured in Action

Give Lives to Make the World Safe for Democracy

London, Eng., Dec. 14.—The British West Indies Regiment which has played such an important part in the World war has submitted its casualty list for the second time within the past few months. Lieut. Col. Wood Hill, commanding the First British West Indies Regiment in France, has sent a message to the governor of the British Guiana colony relating the valor and discipline of the men in battle. The following list of casualties has been reported:

Killed in Action

Jamaica—Clarke, C.; Clarke, E. J.; Davidson, H.; Henry, J.; Howell, L.; Price, C.; Thomas, J.

Died of Wounds

Jamaica—Alexander, Lce.-Cpl. L.; Brown, R.; Crawford, E. T.; Durrant, H.; Scott, Lce.-Cpl. J.; Walker, R. (and gassed), Warren, A. W.

Died of Sickness

Jamaica—Anderson, C. R.; Anderson, J.; Anglin, Lce.-Cpl. H.; Ashley, E.; Davidson, O.; Hall, S.; Ringer, H.; Williams, L.; Woolery, N. T.

Missing (Believed Killed)

Stockhausen, Lieut. J. L. (attached R. F. C.)

Wounded

Jamaica—Andrews, Lieut. L. R.; Casserly, 2nd Lieut. F. G.; Anderson.

COLORED SOLDIER OF CANADIAN ARMY WRITES.

Was Once An Agent of the Freeman.

We take pleasuree in publishing the following lines from a former agent of The Freeman who is now a member of the Canadian army:

Ashford Kent, England, 4-12-17.

The Freeman:

No doubt you will be surprised to hear from your old agent, W. LaRoye Hulett, but nevertheless I'm still in the land of the living. I've been in the Canadian army for over a year and getting along fine. When I came over here there were only a few colored boys in the Canadian army. We came over with white battalions. I was the only colored man in the 91st battalion. Now we have a colored battalion that will be over here soon and I sincerely hope the colored battalion will make a name for themselves like the 9th and 10th cavalry, one to be proud of. I've had a good time over here. I share the same as the rest of the soldiers. Little did I think when I was your agent in Bismarck, N. D., that I'd be in a soldier's uniform but British subjects will always answer their country's call. There is quite a number of West Indians over here and they are certainly good soldiers. The white troops think the world of them. I've played soldier on the stage but now I know what it means to be in active service. Well, it won't be long before the boys from the states will be over. Then business will pick up. We're giving old Fritz the devil now and I don't think he'll last long. Regards to all in and out of the profession. I'd like to hear from some of my old minstrel chums and from you as well.

Respectfully yours,
W. LAROYE HULLETT.

190223 Pte., care Ashford Guard, Ashford Kent, England.

MORE AFRICANS FOR WAR ZONE.

London, April 17, 1917.—The corps of African military workers behind the lines in France is to be very liberally increased this spring. By summer it is expected that the native labor army will be multiplied to many times its original size. The experiment, according to army reports, has been a brilliant success. The chief fear, when the first detachment of natives were sent to France, was that climatic conditions would prove ar obstacle, particularly the rigor of the European winter. The mortality last winter, however, was very low, and the disease that was most dreaded, pneumonia, hardly existed among them.

Race Problem - 1917

Africa

Darker Races in the Press.

African Times & Orient Review May 17

AFRICA.

Heroic Black Troops.

At the Salute in Sinking French Transport.

When the French mail steamer "Athos" was toepedoed by a German submarine in the Mediterranean, says the Paris "Matin," she had on board a battalion of Senegalese infantry, commanded by Major Colonna d'Istria. There was not room for every one in the boats, and just before the steamer went down the black soldiers were drawn up in line on the deck, presenting arms. They went to the bottom saluting the flag.

FINAL BATCH OF SOUTH AFRICAN NATIVES MEETS DISASTER.

"The Sketch," London says :—

Carrying the last batch of the South African native labour contingent to Europe, the transport "Mendi," on the afternoon of February 21st, collided with another vessel 12 miles from the Isle of Wight, and sank within 25 minutes.

The casulty return is as follows:—Native Privates, 607 presumed drowned. 8 died from exposure.

Two European officers, ten European non-commissioned officers and 191 natives were saved.

In making this announcement in the South African Parliament, Cape Town, General Botha said that the difficulty of obtaining authentic information had been the cause of the delay in publishing the news.

ARENA.

(Letters to the Editor.)

LABOUR: BLACK AND WHITE.

86, Abbey Road Mansions, N.W.8

Dear Sir, African Times & Orient Review May 17.

In your January number (which, I am sorry to say, I did not see at the time of its appearance), I notice, on page 13, the following heading "Embargo on Black Men. Labour Objects to a Great Empire Asset." The extract from the "Daily Express" which follows this is given without comment, but we are left to suppose that any opposition to the introduction of "coloured labour" into this country is, in your opinion, due to race prejudice.

I do not think this is necessarily the case. The opposition of the Labour Party may arise from consideration (and I think, in this instance, quite legitimate consideration) of their own interest ; not from prejudice against the African native as such, but from a fear that, being used to a different and simpler style of living, he would bring down the rate of wages to a figure impossible for an English workman to live on in decent comfort. (Let me say, in passing, that I doubt whether, in this climate, an African could keep healthy and efficient, and live in decent conditions, on a less wage than a white man.)

If it is true, as I have been assured, that the Carpenters' and Builders' Union has native Africans among its members, we have proof that the opposition in England is not in every case due to race prejudice. That factor, alas ! is at work in South Africa, where the unions, as I understand, refuse to admit natives to membership. If there are exceptions to this rule, I shall be very glad to hear of them—and welcome them as the promise of better things.

But the friends of the native object on other grounds to the importation of "labour" in the way proposed. To begin with, it is a hazardous experiment to transport people to a climate and conditions to which they are and must be unaccustomed, and for which, in the majority of cases, they are totally unprepared. One is usually disposed to discourage rather than encourage the individual native who wishes to come to Europe, even if he has some notion of what he is coming to and is tolerably well qualified to take care of himself. And the fact that many have so come and even stayed for considerable periods without suffering any appreciable injury, physical or moral, proves nothing as to wholesale labour importation. It is not likely that large numbers of Africans can be kept over here in full health and efficiency without an expenditure of money and personal trouble quite incompatible with "doing things on the cheap"—which is usually the avowed or unavowed object of similar investments.

It is also very unlikely that all, or perhaps any, of the people recruited for overseas labour fully understand the kind of climate, life, and work they have before them. These things are supposed to be fully explained to them by the recruiting agent, but what explanations are really given, or how far the natives understand them, is another question. I cannot forget that, in one case of recruiting for the Transvaal mines, a missionary, who is an accomplished linguist with many years' experience of the natives to be recruited, offered his services as interpreter and had them declined. Why ? It is difficult to believe that anyone better qualified was available.

It is only too likely that the terms of service would involve something scarcely distinguishable, in all essentials, from slavery. I understand that—to allay the fears of those who dreaded the introduction of "savages" into this country—it was promised that the labourers should be kept in compounds, with suitable precautions. It is terrible to think of the position of men planted among a population prepared to regard them as dangerous wild beasts, and to treat them as such on the slightest real or imaginary alarm. And if it was supposed that the conditions under which they were to live would of themselves make them a danger to women and children (who, normally, have nothing to fear from them) that is sufficient to condemn the whole scheme in advance.

Hoping you may be able to find room for this letter, I am

Yours, very truly,
A. Werner.

A BRITISH SOLDIER AND BROTHERHOOD
72, Sherrington Road,
Highfields, Sheffield.
March 26th, 1917.

Dear Sir, African Times. 4/17.

I served with the 12th Yorks and Lancasters in France last year, and we were near a machine-gun section of the 29th Bengal Lancers, and they were very friendly with our men. I saw a picture in the "Graphic" where the gallant Indian troops and the King's African Rifles (coloured troops) were fighting side by side, this war has brought the peoples of the Empire together and made them brothers. I was in hospital with a comrade of the West Indian Regiment (Jamaica), and we were very good chums. I think it is our duty to see that the widows and orphans of our Empire should be provided for. The coloured troops of the Empire have given all that any white man could give for our sakes, and so we must see that they get rights and means of emigration if they so wish to countries such as Mesopotamia and East Africa, to be brothers in very truth. Black or white, rich or poor, we are all brothers, whether Gentile or Jew.

(Signed) W. Gyte.

From CALL

Address: New York City

Date JAN 7 1917

Great Britain's "Negro Problem."

FOR the first time in its existence Great Britain is really confronted with a "Negro problem." It is true that the empire for decades back has contained millions of colored people, but it was comparatively easy to deal with them when they were thousands of miles away.

If, in such case, they became a "problem" that could not be settled any other way, it was an easy matter to "slosh them with Martinis," as Kipling once said; the "Martini" in this case being a special make of rifle, and not, as might be supposed, a form of liquid refreshment. The Soudanese and Zulus were subjected to this treatment, and, in course of time, ceased to be "problems," many of them having been "settled" forever in its settlement.

But this time the "Negro problem" comes close home to the British people, where heretofore it concerned only their ruling class.

Thousands of Kaffir laborers have been drafted to England to do the rough and unskilled work necessary to set the white man free for fighting. Thousands more are coming, and the "problem" is looming up as one for British labor, rather than for British capital.

The General Trades Unionists' Federation of England views the inundation with alarm, and strives to find relief in the usual "resolution," declaring that it "views with grave anxiety the proposal to import and substitute colored for white labor." It also expresses the fear that the proposal is but a preparatory step on the part of capital toward the exploitation of labor after the war.

The Federation may rest assured that that is exactly what it is—if they permit it to become so. The capitalists, most undoubtedly, are getting the checker board ready to play the game of black versus white. The blacks don't know any better. If the whites do, they will recognize that it is their move first, and that it is up to them to block the game at the start. But they can't do it with fear and "grave anxiety." Nothing short of a plain and blunt refusal to play the game will settle once and forever this "problem."

Handling of Negro Problem in Africa and U. S.

We Shall Have To Proceed on the Basis of the Bedrock of the Christian Moral Code Says General Smuts

ATLANTA GA. WAY
JULY 6. 1917

General Smuts is an outstanding figure in South Africa. He is a Boer by birth, but today he is in the service of the English Empire doing a great constructive work in Africa. The problem of the negro makes his views of peculiar interest to the South.

He said in an address printed in The London Times:

Comparison with the United States.

"Our problem there is a very difficult one, and quite unique in a way. In the United States you have a very much smaller problem with the negro population. In the United States you have an overwhelming white population with a much smaller negro element in the midst of it. But in South Africa the relation is reversed. There you have an overwhelming black population with a small white population which is doing its best to make its footing secure for the future. You can understand that a problem like that is not only uncertain in its ultimate solution, but it is most difficult in the procedure which has to be followed for its solution. I do not know that we have gone very far in solving it hitherto. There are things in which we have come to a solid basis. You may remember a time in the early 19th century when Christian missionaries went to South Africa. They believed in the doctrines of the French Revolution and of equality and fraternity, and they married native wives in accordance with that point of view. We have got beyond that point of view now.

"There are certain axioms which have been laid down in regard to the black and white races. One is that there must be no admixture of blood.

"All previous civilizations on the African continent have failed—perhaps because that principle was never recognized. The superior civilizing race was lost in the quicksands of African blood. Our forefathers, both English and Dutch, have been strong on that point, with the result that to an unexpectedly large extent the white blood has remained pure in South Africa, and it has become axiomatic there that it is a dishonorable thing, and counter to our whole traditions, that there shall be any mixture of white and black blood.

"We do not always practice them; but I believe that the **is, that in all our dealings with the natives we must build on what I believe Lord Cromer has called the bedrock of a Christian moral code. Honesty, justice, fair play, are Christian virtues which must be the basis of all our relations.**

"We do not always practice them; bt I believe that the vast bulk of the white people in South Africa believe that it is true that they must stick to ordinary Christian morality, and to the precepts of the Christian moral code, if they want to do their duty and to make a success of that country. Of course, that applies o other countries besides South Africa. If you ask my opinion what is wrong with Europe, I would say that it seems to me that the moral basis in Europe has been undermined. All this enormous superstruc-

The Public was one of the first to chronicle **the fact of Big Business having enlisted for the war and the passing into the hands of commercial and industrial executives of governmental powers incident to our mobilization. The facts were set down with misgivings, but with an assurance that President Wilson still held the reins.**

It has been a situation at Washington that seemed to threaten much of evil and very little of the progress toward socialization that has been hailed abroad as one of the mitigations of war. Given the war, with a multitude of tasks requiring quick action by experts, we could only accept at its face value the professions of a willingness to serve that came from men and organizations whom we distrusted, and alertly await the course of events.

Coal, Dividends and Charities.

The inevitable has transpired: Mr. Peabody's Committee on Coal Production in the Advisory Commission of the Council of National Defense has proposed a contract price for coal that would multiply by nearly three the normal profits of the operators; the Steel Corporation, conspicuous among our industrial volunteers, proposes a Red Cross dividend on the one hand and an exorbitant price for steel on the other the railroads have failed utterly to grapple adequately with the car shortage and the anarchistic scramble for advantage between road and road, shipper and shipper, commodity and commodity.

President Wilson chose the only possible course when he accepted the offer of our great industrial executives to nationalize our basic industries on a basis of patriotism and service.

Pending the outcome, he has armed the Government to cope with the situation that was sure to ensue and that is now upon us.

The Federal Trade Commission after a thorough analysis of the fuel and transportation problem, comes in with a recommendation for government operation of railroads and coal mines. Secretary Daniels rejects Mr. Peabody's offer of coal at $2.95 a ton at the mine and insists on deliveries at $2.25 a ton. (Producers have been glad to take $2.85 a ton for the same coal delivered a tidewater after they themselves have paid $1.40 a ton freight charges.) Similarly, Secretary Daniels, armed with the power to commandeer, has reduced the price of oil from $1.85 a barrel to 85 cents.

Mr. Hoover is to have full power to deal with the food situation as drastically as the public welfare requires, which means very drastically indeed.

Big Business and the Stone Wall.

Says the Washington correspondent of the New York Times, a newspaper never yet suspected of "subversive" tendencies: "It can be said also that Big Business, in attempting negotiations along lines of their own suggestion, have run up against a stone wall in dealing with the men who have been selected by the White House.

N Y C MAIL.
DECEMBER 18, 1917

Race Problem in South Africa.

The war has brought to the surface the problem of South Africa—the problem of the races. The proportion of blacks to whites in the Union of South Africa was as five to one before the outbreak of the war. The relative numerical strength of the native races has been somewhat increased by the drain upon white lives caused by the war, and by the suspension of immigration from the British Isles.

The white population, both Boer and English, is agreed upon the conclusion that the enfranchisement of the blacks is inadvisable, both because at present the blacks are not intelligent enough to exercise the franchise wisely and because even if they could vote intelligently their admission of equality would destroy white control of the country and make South Africa what it was in the beginning—a black man's land.

In the meanwhile, both of the dominant white races realize that the black population presents a real peril to the commonwealth unless it is given a reasonable opportunity to develop on the soil. Accordingly, various projects have been worked out to enable the natives to settle on the land by removing the prohibition which now rests against him from owning land, as in the Free State. But the fear that intermingling indiscriminately with the white man will stimulate in the black man the desire for political equality has injected itself into this solution of the race problem. So the project of restricting the negro to land ownership in certain districts has been receiving attention as a solution of both the land and the race questions.

At the same time, in order to keep the source of unskilled labor supply open, it is proposed to define the native's right to work for the white man out of the limits of the segregated sections, on farms, in mines and other industrial enterprises.

The race problem in South Africa will assume urgent importance after the war, and the efforts of the Anglo-Boers to solve it on the lines of segregation will contribute an interesting phase of the general process of readjustment which will be in progress throughout the world.

British Want to Enlist Zulus in the War

(Associated Press.)

LONDON, Feb. 24.—A suggestion was made in the House of Commons today that African natives of Zululand and Basutoland, be permitted to volunteer for the attack against German East Africa. This plan was rejected by Harold J. Tennant, parliamentary under secretary for war, who said he considers the enlistment of natives as undesirable and impracticable.

Race Problem – 1917
Asia

ANOTHER VOICE FROM THE EAST

Journal & Guide 10/6/17

Last week we carried in our news columns an article that quoted Lajpat Rai, an East Indian nationalist, as saying in an address before an American audience that "there will be a greater war in twenty-five years which will put this war in the shade if the European nations go on with their exploitation of India and China." The statement is significant because we have all been led to believe and hope that when the present conflict, involving practically all of the Anglo-Saxon and inter-related race groups of the world had been fought out and its object—the end of autocracy and militarism—attained, we would experience an indefinite era of world-peace. It appears, however, that when the warring nations gather around the peace tribunal there will be some far Eastern questions to consider, involving the yellow and brown-skinned Asiatics, 750,000,000 in number, questions that will have to be adjusted by treaty or otherwise before the world can rest assured that an era of peace is at hand. India, Africa and China seem to be the great fields of adventure and exploitation upon which the fortune-hunting Europeans will precipitate the next world war.

Following close upon the significant utterances of Lajpat Rai, we are given another solemn warning from the Orient, a warning that Americans will regard as friendly, but one nevertheless important enough to be written down in their notebooks. Speaking at a dinner in honor of his visit to New York Saturday night Viscount Ishii, head of the Japanese Mission to the United States, warned the nations of the world that his country will not tolerate aggressions against the territory or independence of China. He virtually proclaimed for the far East a Monroe doctrine, the violation of which on the part of any European nation or any nation of the Western Hemisphere will precipitate war. This is interesting in view of interests held by Germany in China prior to the war, which that nation may eventually seek to regain, and the further fact that Great Britain holds concessions in China which she may seek to enlarge after the war.

These utterances, spoken by emissaries of influence and prominence from the far East, have their significance. They mean that the Asiatics are studying the progress of the present struggle among the white races and are carefully calculating the outcome. The Europeans have started a war, which had no apparent meaning or object until America entered, when it became a war to establish the freedom of nations—the right of peoples to govern themselves.

The brown men of India and the black men of Africa are fighting shoulder to shoulder with the white men of Europe for this liberty and democracy of nations. These will soon be joined by the black men of America. Will their victory be an empty one? or will it be in line with this declaration by Victor Berger: "The peoples of Egypt and of India should be free under this same principle of nations working out their own life in their own way. I have read the Bible much, but nowhere have I seen it written that Englnad should dominate the world."

God only knows what the end of this struggle will be, but the longer it lasts, and as one nation after another is drawn into the maelstrom, the conviction grows deeper that in it all God has a purpose not yet revealed to the human mind.

"THE SILENT MENACE"

(BY LESTER A. WALTON)

New York Age 3/29/17

WHILE representatives of the United States Government at Washington are loudly proclaiming Japan a dependable ally and literally showering on the Mikado's government protestations of friendship, the movies are engaged in a concerted movement to picture the Japanese as a dangerous foe, an enemy within our very midst. The movies have been reinforced by the theatre where dramatic presentations have been staged to arouse Americans to the realization that Japan is guilty of espionage and is getting hold of valuable secrets belonging to this nation.

I witnessed a photo play a few evenings ago in which the Japanese was depicted on the screen as a "silent menace," a sneaking, snake-like, treacherous creature, who made it his business to secretly learn as much as possible about the business of the United States. It is obvious to those who can diagnose America's most contagious of all diseases—"colorphobia"—that this outbreak against the Japanese has been provoked because of the white American's color prejudice.

That the Japanese in this country should be regarded above suspicion furnishes a subject for further discussion. My opinion is they have been unusually interested in our movements in this country, but no more so than the citizens of other foreign countries. If, as charged by the daily papers, the blowing up of munition plants and other acts of violence are committed by agents of certain European powers which conduct a spy system in the United States, there are menaces within our borders that are not silent and bear more watching than the Japanese.

The act of the movies in seeking to inflame the public against the Japanese is indiscreet and untimely. We are on the verge of war with Germany and will have our hands full with the Kaiser should relations between the two countries become more aggravated. If, on the other hand, we suspect Japan of prying into our personal affairs, little would be gained by making public our suspicions. You do not catch an offender by heralding it broadcast that you have him under surveillance.

The present campaign of the movies against the Japanese is characteristic of the American. The white people have been so greatly impressed with their own importance, laboring under the hallucination that the United States could successfully defend itself against all invaders, that the nation has not been as cautious as it might have been. Hence the recent rude awakening and the present agitation for preparedness.

In recent months many wealthy families have discharged their Japanese help, fearing that they were serving as spies for the Japanese Government. There is no need of discharging Japanese servants now, for if our Asiatic visitors were bent on ascertaining our elements of weakness as the movies would have us believe, they accomplished their purpose long ago. There is no use of getting excited after the damage has been done.

The White Press and the Pictures of Negroes.

The publication in the daily papers recently of a two-column likeness of a grand opera star in blackface, showing how this songbird looked under cork while singing at the Metropolitan Opera House in a prominent role brings to one's attention the superficiality of color prejudice. Although the particular picture in question represents the singer as one of dusky hue, no hesitancy is manifested on the part of the dramatic editors or publishers in giving it a prominent position in the group of pictures of theatrical folk.

And yet these same dramatic editors and publishers would say nay, nay to reproducing the likeness of a Negro performer, though of extremely light complexion. Some

will frankly tell you it is against the policy of the paper to publish the pictures of colored members of the theatrical profession. If you insist on a more plausible reason you will be given what is known as "a woman's answer:" "Just because."

When the opera singer darkens up to resemble a Negro she is as much of a colored person as a peroxide blond is a member of the light-haired type or a drug-store beauty is of the red-lipped, rosy-cheeked class. All must be taken for their "face" value.

Some weeks ago while passing the Winter Garden I observed a large picture in front of the house which displayed a prominent white actor under cork surrounded by a bevy of bewitching beauties. The presence of a man of ebony complexion in a group of Broadway show girls was not regarded by the producers as out of order, although in their weekly paper several years ago they severely criticised F. Ziegfeld, Jr., for putting Bert Williams in a production with white women. At the time the comedian did not appear on the stage with members of the opposite sex.

The daily papers of New York do not hesitate to publish pictures of white comedians under cork, sometimes in grotesque facial expressions, and grouped with the leading dramatic stars of the day; yet several journals have refused to publish a likeness of the leading blackface comedian on the stage either in makeup or street attire. In the heyday of colored musical shows, press agents of the Williams & Walker, Cole & Johnson and Ernest Hogan companies found it difficult to get into print the pictures of the members of the respective companies. These unfortunate conditions obtained although colored shows were heavy advertisers and entitled to the same consideration shown white companies.

If it is the color of one's skin that is responsible for the reluctance evinced by dramatic editors and newspaper publishers in "running" the pictures of colored performers, by what process of reasoning is the conclusion reached that the pictures of Negroes, no matter of what color, offend, while the pictures of white people, posing as Negroes, no matter of what color or how comical, please?

JAPANESE AND NEGRO.

Contrasts are always interesting but seldom edifying. They are much like comparisons, mostly odious, but most people do not look at the matter in that way, because they "see through a glass darkly." And, yet, in everyday life, the drawing of contrasts and the making of comparisons occupy a very large portion of the allotted time of man. 3/24/17.

The women who hang over their back gates and riddle the characters of their neighbors and the men who block up the corners and monopolyze the talking places in meetings of all sorts, "the rag chewers" and "gum shoe whisperers," are all of the sort who "contrast" and "compare" the characters and belongings of others, but never their own, and resent it when others do. It is the way of the world, and a mighty poor, bad way.

Much of the troubles persons and nations have result from "striking an attitude" and "contrasting" and "comparing" themselves and their belongings with those of others. When persons or nations stick to the attitude long enough they become billious, sour and bellicose, and real troubles begin. The New York Age has the following to say, under the heading, "Japanese and Negro":

"A newspaper dispatch from Tokio recently stated that the disclosure of the German plot to align Mexico and Japan with Germany provoked a bitter attack against the United States for discriminating against Japanese. The intensity of this editorial comment may be gauged by the following extract from an Osaka newspaper:

"'The United States of America treats the Japanese worse than Negroes. We advise the government to take the opportunity to open negotiations to correct this unfair attitude on the part of America.'

"Evidently the Japanese gauge for discrimination in the United States is the Negro. When oppression exceeds that meted out to him, it must exceed inhumanity to man.

"But why should a foreigner like the Japanese, with a yellow skin, expect better treatment than the Negro, a native citizen with a complexion running the gamut from white to black? Is it because the Japanese is a foreigner with an army and a navy behind him? Perhaps."

The Japanese are justified in guaging the treatment meted to them by the United States by that meted to Negroes, citizens of the United States and not of a "most favored Nation," because it has an army and navy behind it and stands upon equality with all other "most favored Nations." It is justified in expecting and demanding for its citizens all of "the privileges and immunities" granted others by mutual treaty agreements.

Nobody should know better than the treaty laws are the highest body of laws, and that the United States may not on that account subject the citizens of Japan, "a most favored Nation," to the same treatment that it may a group of its own citizens, or differently, directly or indirectly, from that accorded the citizens of other "most favored Nations," without provoking the bad feeling and resentment of the Japanese government and people, "with an army and navy behind them," which may cause more expenditure of blood and money, and they are interchangeable, than the discrimination is worth.

But those who burn the race and color prejudice candle at both ends have to pay for it in the long or short run, but pay they must, be they persons or nations. It is a reproach to any nation to so treat a group of its citizens as to justify a foreign and friendly nation in making a comparison between them and us that it is all the more galling because so regrettably true of a solemn truth, nations no more than person can be true to others if they be false to themselves.

JAPANESH AND NEGROES.

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SYRACUSE N Y POST-STANDARD
OCTOBER 1, 1917

Among Those Absent.

The East Indians, the Siamese, the Moroccans and the Russian Slavs are fighting in France. The red Indians and the Negroes of America will soon be fighting there. Back of the lines are thousands of Chinamen doing farm work that Frenchmen may stay at the front. France has become the temporary headquarters of fighting men of all races and stocks.

Excepting the little brown men of Japan.

It isn't that they are not fighters that they are not there. It isn't The Post-Standard's hears that they are not willing to go. It is that they have been informed that they are not needed yet,—there are enough without them;— an explanation which points clearly to the desire of the Caucasians not to fetch soldiers of so militant a race into Europe.

It has been a sad mistake. The Japanese in the trenches with the Russians in Poland would have stiffened their backbones and they would not have done a bit of harm to Russian civilization, sovereignty, traditions, customs, habits or morality.

Race Problem – 1917
Canada

Afro-Canadian Battalion, Decendants of American Slaves, Enlisted in the British Army

Journal & Guide 12-2-16

AFRO-CANADIAN BATTALION JOINS BRITISH ARMY

Ontario Negroes Offer Troops To Aid Adopted Country—Descendants Of Slaves.

London, Ont.—The Afro-Canadians of this province have offered to raise men to aid Canada in the war, and the offer has been accepted by the Government.

The first battalion to be raised will be engaged chiefly on railway and road construction back of the firing line, upon the work depending a great deal of an army's success. This battalion, known as the No. 2 Construction Battalion has non-commissioned colored officers, doctors and chaplain. A few white civil engineers are in command.

Slightly over half a century ago hundreds of Negroes, escaping from slavery in the United States, found welcoming haven in the Dominion of Canada. Particularly to Ontario Province did they and their way, in view of its nearness to the American border and to the fact that it was one of the best settled of the then very new Dominion. The Canadian pioneers were particularly anti-slavery, and welcomed the slaves warmly, giving them shelter, food and clothing, and finding work for them in the various communities. In the course of a few years an active "underground route" of getting into Canada was put into effect, and until after the Civil War many hundreds of slaves made their way to Canada.

From these peoples settling on farms and in the new growing cities of the period there came, in the course of time, a second generation of Canadian-born colored people, who took to themselves the name Afro-Canadians. Given the benefit of equal rights and education on the same footing as the whites, the second generation was far removed, and much superior intellectually, to their escaped slave fathers and mothers. Many of them became doctors, lawyers and preachers.

NEGRO TROOPERS REACH ENGLAND SAFELY

Special to The New York Age. 4/8/15

Toronto, Can.—It has been officially announced through the Chief Press Censor's office that the No. 2 Construction Battalion, made up of colored men, has arrived safely in England. The colored troopers sailed from Halifax March 25. Several hundred American Negroes are in the battalion.

COLOR LINE BOBS UP

The Canadian government made a request from the University of Illinois, Champaign, Ill., for agricultural students to go to Canada. One hundred and seventy-five were wanted and accepted by an agent that went to the University, but when the students came to Chicago, Ill., the agent here turned down three on account of their color. It will be a big surprise to the Dominion government to learn that discrimination is being shown when specially prepared men are turned down by small agents in this country at such a time as this.

Sergt. Conley, War Hero, Returns Home

Chicago Defender 9/23/17

Hamilton, Ont., Sept. 21.—Sergeant G. Ward Conley, 106 Barton street, has the distinction of being the only Race member of the Fifth Canadian Mounted Rifles, the first contingent Canada sent to the front. He has experienced some of the most thrilling hairbreadth experiences of any member enlisted in the service since the great conflict began. He has distinguished himself as one of the most fearless fighters of the regiment and has characterized his efforts of devotion by being found always in the thickest of battle. And as a reward for his undaunted spirit in the most trying moments, the Canadian government has seen fit to crown him with three stripes.

In the year 1915 he was actively engaged in the Battle of the Somme, where he fought day and night in the trenches against the terrible onslaught of poisonous gases, liquid fire and hand grenades. When the great explosion occurred that caused an upheaval of earth in front of the trench line, Sergeant Conley was dug from beneath earth and debris badly crushed and wounded, and was taken to a dressing station, where he was informed that both of his legs were horribly mangled. It was not until then that his gallant spirit was wounded, because he was no longer able to march with his comrades. In the Battle of Ypres he was wounded in the head by a gunshot and upon recovering he again went on the firing line, only to receive another serious wound in the shoulder. Yet amid all this disaster he pleaded to sacrifice his life and cement with his life's blood the walls of democracy.

Sergeant Conley will be retained in the service as an instructor for the French forces and will begin immediate training at Camp Borden. He is not of Canadian birth, but a native of North Carolina. He is married and has three lovely children, who add happiness to the union.

300 Colored Americans Join Black Battalion Recruited in Canada

New York Age 3-1-17

There are more than three-hundred Negroes from the United States in the construction battalion being recruited in Canada, soon to be sent to the scene of conflict in Europe, according to J. R. H. Whitney, editor of the "Canadian Observer," who is in New York on business. Mr. Whitney is editor of the only colored paper published in Canada, and it has been due largely to his activities that the Government reached a decision to organize a colored battalion.

Over 200 colored men have joined white regiments and are at the front, many being citizens of the United States.

When the question of organizing a separate colored battalion was first agitated in Canada, Mr. Whitney petitioned to the governmental officials for an infantry battalion. It was decided, however, to recruit a construction battalion.

Then an effort was made to secure all colored officers, but it was pointed out that, unlike an infantry battalion, it was necessary that commissioned officers of a construction battalion be civil engineers. A compromise has been reached, giving all the no-commissioned officers to Negroes. Two commissioned officers have been appointed—a chaplain and a medical officer—with rank of captain.

The colored soldiers, who are members of what is known as Construction Battalion No. 2, will sail for Europe some time in March.

The following appeal is being made to colored Canadians to enlist in the newly-formed battalion:

Enlist today and prove your gratitude for the precious heritage of freedom found only in the British Empire and under the British flag. Fight for that flag, maintain it in the future as it has been maintained in the past. In this terrific struggle every men's help is needed and every true British subject will do his best regardless of color or creed. Not counting the cost.

This is a Construction Battalion which is badly needed and must be raised with all possible speed. It is now more important than a Fighting Battalion because bridges, railways and artillery roads, which are being destroyed by the enemy in retreat, must be rebuilt immediately in order to keep the fighting men supplied with food and munitions of war.

In discussing the question of recruiting in Canada, a representative of THE AGE asked Mr. Whitney if he regarded it a wise move to encourage the organization of separate regiments for Negroes in view of the disposition of the government to take colored men in what are generally known as white regiments.

Mr. Whitney expressed the opinion that the taking of colored men in white regiments is a personal matter—one purely optional with regimental heads under the present volunteer sytem; that a body of colored soldiers, to his way of thinking, will make a more pronounced impression on the white citizens of Canada and occasion more favorable attention for their loyalty to Canada than the few colored men in white regiments, who are very apt to be overlooked.

COLOR LINE IN CANADA

The Guardian 3/17/17

MONTREAL MATERNITY HOSPITAL CLOSES DOORS TO ALL COLORED STUDENTS — NEW COLOR LINED WHEN BRITAIN NEEDS HELP OF ITS COLORED PEOPLE AND OF AMERICAN COLORED—COLLEGE COMPELLED TO NOTIFY INTENDED COLORED STUDENTS THAT GRADUATION CANNOT BE GUARANTEED. ARRANGEMENTS BEING MADE FOR OZSTETRICAL CASES IN U. S. A.

The Montreal Maternity Hospital has closed its doors to Colored students, and as a result the medical faculty of McGill University has been compelled to inform all intending Colored medical students that it cannot guarantee to graduate them. The diploma of McGill cannot be given by the University unless the full course is carried out and this includes the carrying out of twenty maternity clinical cases by each student at the end of their fourth and during their fifth year. For many years this clinical work has been taken in the Maternity Hospital by Colored students of McGill, but the hospital authorities have decided, and notified McGill, that after the students at present in attendance at the university receive their training no more Colored students will be received at the hospital.

Color prejudice by Canadians when Mother Country in throes of war.

The Governors and a special committee of McGill are studying the matter to see what can be done under the circumstances. Colored people who would require this particular kind of medical treatment as a rule only spent the summer in Montreal and go south for the winter, consequently there are very few Colored in the hospital. The white people object to being practised on by the Colored students, hence the chief reason for the Maternity Hospital debarring them from the hospital.

It is learned that, provided the Colored students are able to produce a certificate to show that they have at some duly qualified place taken the clinical work necessary to satisfy the McGill medical faculty, the latter would have no objection to graduate the Colored students. Such a place has not yet been found, but investigations are being made to ascertain if the work could be taken by the Colored students in Toronto, Boston, New York or other places.

McGill should protest action of hospital.

About twelve Colored men, from various parts, come to McGill each year to study medicine. If no arrangements can be made whereby the maternity clinical work can be taken by intending students, then McGill will only be able to give, to such as come, the first three years in medicine and will not be able to graduate them.

Dr. W. W. Chipman, of the Maternity Hospital, when interviewed said:

Claim Color prejudice of patients, but hospital could ignore it.

"We are not debarring the Colored students from any assistance that we can give them but the number of Colored patients is very small and of course white patients object to receiving treatment from them.

British Seek Service Here.

Our action is in the interest of the students themselves. They are British subjects and we are not quite satisfied with the training they are receiving now. We are trying to obtain more advantages for the students, and I am just back from New York where I have been trying to make arrangement for the Colored students to receive three months' maternity clinical work in some of the large hospitals there."

INSTRUCTS CANADIAN SOLDIERS

Chicago Defender 3/31/17

Hamilton, Canada, Sept. 28.—Sergt. Ward Copley has gone to Camp Borden as a military instructor. He is the only Race man among the soldiers on the Canadian border.

Hundreds of Negroes Coming From Georgia Enlist in English Army

Congressman-Elect Says Men Are Being Recruited by Hundreds in Canadian Towns—Are Being Sent to Europe.

2-13-17 Constitution

Dublin, Ga., February 12.—(Special.) That negroes are being enlisted rapidly in the army of England, in Canada, was the statement of Congressman-elect W. W. Larson, who returned this morning from a business trip to Canada, on which he visited several cities, including Windsor.

"At Windsor," said Judge Larsen, "I was surprised to see a large sprinkling of negro soldiers among the recruits who were being prepared for service in Europe. I mentioned it to the man with whom I was transacting business and he told me that several hundred negroes from the south land been enlisted recently at Windsor and would be sent to Europe with the other troops. He told me they were all from my section of the country.

"To my surprise, also, I found them scattered among the white men promiscuously and not in separate companies. Both whites and blacks seemed to be on good terms with each other and as chummy as soldiers generally get.

"The war has not demoralized Canada, on the surface, as much as one would suppose, although a vast number of her young and ablebodied men have gone to the front, but business seems to be going on as usual and without interruption there."

GOLORED CANADIANS ENLIST

The Guardian Boston 8/26/16

Colored Men in Separate Corps Go to Fight for Britain from New Brunswick—Mixed Corps in Other Provinces.

St. John, New Brunswick, Canada, Aug. 12, 1916—The first batch of Colored men who have enlisted for the No. 2 Construction Corps (or Engineers Corps) for overseas duty left on the Halifax express last night and were given a grand send-off. There were 15 from St. John and 6 from Fredericton. The St. John Brass Band escorted these soldiers to the train. The Colored population were out in force.

Members of the Colored St. John's Brass Band said that three of their members had enlisted and the whole band had offered to go with the corps and might be accepted.

MADE CHAPLAIN OF CANADIAN BATTALION

3-1-17 New York Age

(Special to The New York Age.)

WINDSOR, Canada.—The Rev. W. A. White of Truro, Nova Scotia, has been commissioned chaplain of the Second Construction Battalion being formed to go to the front, with the rank of captain. The battalion now has two colored commissioned officers. The other is Dr. C. C. Ligoure, medical officer.

PREJUDICE

A few days since, there appeared in the Morning News an article which stated that Negroes were being enlisted in the Canadian army. This information was furnished by a Georgia Congressman. Very anxiously and very hastily a denial was set up, in a letter to The News by a Canadian, a resident of Windsor, who was very desirous of having the misstatement corrected, lest the public be misled in a very serious matter.

The case illustrates so well the behavior of so-called "acquired prejudice" that we cannot refrain from recalling it. Many persons come into the Southland, not having known prejudice but having heard of it, and proceed to "overdo" the thing in an effort to prove acceptable to their new associations, as they think. Their outbursts are very often over the most trival matters and very much more severe. This 'learned' antagonism toward Negro people possesses them, they are always conscious of it, and they study to exhibit it upon every provocation and opportunity. Before local people they seem to wonder whether they have behaved correctly in all their dealings with Negroes. They seem to "have it" severely.

A good many foreigners "have it" too, and "have it" zealously and abundantly. They found their businesses, in the majority of cases, on Negro patronage in Negro communities and in-

Race Problem – 1917

AMERICAN NEGRO IS REWARDED IN FRANCE

Francis Kane Is Honored by the French Government With Three Colonial Medals.

3-22-17

HAS BEEN WOUNDED FIVE TIMES

Courageous American Was Formerly a Member of the Twenty-Fourth Infantry—Home Is In Chicago and Was Born in Baton Rogue, La.

According to a Paris dispatch to the Philadelphia *Bulletin*, Francis Kane, a powerful six-foot Negro, formerly a soldier in the Twenty-fourth United States Infantry, but now fighting in the French Army, and whose home is in Chicago, has arrived in Paris after many stirring experiences. He has been wounded five times, but is still undaunted. His adventures started immediately he left America, when he caught a spy with three valises loaded with explosives with which the man was about to blow up the steamship. For this Kane received the red, white and blue salvage medal.

Enlisting in the French Army in August, 1914, he was in a battle four miles from Rheims when a German rifle bullet traversed his leg. He received another leg wound at Rheigs in March, 1915; when exhausted and cold he spent eighteen hours on the ground with nothing to eat. After being sent to Algeria for convalescence he next took part in the Dardanelles expedition under General Gouraud.

The French advanced more than four miles to Sedul Bahr, where they were forced to entrench. Here he was twice wounded the fifth time before Monastir. and once by a shell fragment in the leg. He was attended by English doctors and his skull trepanned. He was wounded the figth time before Monastir. At this place his arm was broken.

Kane was visited in the hospital at Saloniki by General Sarrall and was proposed for the military medal. He has three colonial medals for bravery and distinguished conduct.

While fighting in the trenches in France, Kane's captain told him to take two men, cross "No Man's Land," and bring back a prisoner, as certain information was needed. Kane went alone at night, and covered by by a of straw he lay quiet each time an illuminating rocket exploded. He advanced slowly until he finally jumped into the German trench, grabbed the first Teuton he saw and rushed back. Kane, who was born in Baton Rouge, La., and is about to return to Salonika, says: "I am seeking only to do my duty."

COLORED AVIATOR FALLS IN FRANCE

500 Feet in French Camp. Miraculously Escapes Injury.

The following article appeared in the Paris, France, news of American papers last Sunday. It is very interesting, but becomes more interesting to readers of this paper when the fact is made known that "Red" Scanlon is a Colored man. Although the daily papers never mentioned the fact, it is true. Scanlon made some reputation as a pugilist before taking up aviation. The article reads:

American aviators flying with the French forces came in for their share of mishaps during the past week. Lawrence Scanlon, of Cedarhurst, L. I., otherwise known as "Red" Scanlon, had one of the narrowest escapes on record when his machine, getting out of control, fell from a height of 500 feet and crashed onto the roof of an army bakery at Avord, the French training camp for aviators.

Scanlon was making a trial flight in a Nieuport and had circled around in the most approved professional manner and had started to descend. Of a sudden his motor stopped. Never before having had experience with a "panne de motour," the young aviator decided the best course was to get to the earth with the least possible loss of time. He aimed for the aviation field, but an error in judgment or a stray gust of wind drove him too far, and he came down upon the bakery roof with a force that drove the nose of the Nieuport clear through.

Unhurt, but slighdy stunned, Scanlon scrambled out of the debris and climbed down off the roof by means of a ladder that had been left propped against the wall. Just as he started off to report the Captain of the camp came rushing up, and seeing Scanlon going away from the scene of the accident, ordered him back to assist in the removal of the supposedly dead man, or to go call a doctor if it was discovered he was seriously wounded.

American Is Praised.

Scanlon saluted the Captain, saying, "He's all right, Captain."

"How do you know? Who was it that fell?" demanded the Captain.

"'Twas I, Captain," replied the young American, saluting again.

"Well, you have had the most remarkable escape I have ever witnessed," declared the Captain. "Young man, you were never made to be injured by a fall from an aeroplane."

The speed with which it fell was such that the nose was completely buried inside the bakery, leaving only six feet of the tail protruding through the outside of the roof.

BANNER

Nashville, Tenn.

AN ENTENTE ADVANTAGE.

The recent sinking of a British transport on which there were a large number of South African natives being conveyed to France, brought revelation of the fact that a considerable movement of this kind has been for some time in progress and that many of these natives have been so transported.

By the census of 1911 the total native population of the South African Union exceeded 4,600,000. This included Cape Colony Natal, Transvaal and Orange Free State. North of these are extensive British possessions, Rhodesia, British East Africa and others with very large native populations that could be drawn upon for this purpose, and the contiguous German territory, German Southwest Africa, that the British have taken, would also be available.

In addition are Nigeria, Gambia, the Gold Coast, Sierra Leone, Uganda, Zanzibar, Mauritus and a half dozen more British possessions on the African continent, all teeming with native populations.

These South African natives being carried to France are to be used there, it is said, as laborers. That is, probably, they will make crops while the men of France are at the front, or employed in skilled labor in the munition factories.

This suggests an abundant labor resource with which Great Britain can supply her ally, which is of course a tremendous advantage.

France from the beginning of the war has employed many troops from Algeria and Tunis, her North African possessions, who are in France called Turcos. They are of Saracen or Arabic stock and of higher quality than the native African Negroes, but France has also had in her armies a number of Singhalese, who are blacks. And the English at one time sent them 100,000 Sikhs from India, who were afterwards returned to their own country.

In addition to the extensive British and French possessions in Africa that the entente powers can draw upon for soldiers and for labor, is Belgian Congo. Enough Negroes could be brought from that region alone to do all the farm labor needed in both France and Great Britain.

The control of these colored races is a valuable asset for the entente, and one of the many advantages they have over the Central powers.

The Crisis December 1917. 290.

The Congress of the Church of England, held at Southampton, discussed the Negro problem. Sir Sidney Oliver, Governor of Jamaica from 1907-1912, said that no solution of the color question was possible except by a resolute disclaimer of the color line and the race differentiation theory.

NEGRO TROOPS WIN HONORS IN FRANCE

Two Hundred and Sixty-four of Single Somali Battalion Cited

HUMANE TO PRISONERS

Men, Brave to a Fault, Find Strict Army Discipline Irksome

Associated Press Correspondence

FRENCH FRONT, Nov. 20.—Two hundred and sixty-four personal citations for bravery have been won by the negro soldiers of a single Somali battalion since it landed in France in June, 1916. Of these citations 190 were gained in the fierce battles in the vicinity of the Aisne and the remainder in the neighborhood of Verdun.

The Somalis, many of whom were recruited in British Somaliland, are very independent in character and find the discipline of an organized army very severe. Their French officers, however, are accustomed to deal with these freedom-loving tribesmen and by appealing to their pride of race and their self-respect obtain their devoted obedience to such an extent that they rapidly become excellent soldiers. These men learn to handle modern infantry weapons quickly and furnish many specialists in the grenade-throwing rifle and machine-gun sections of French regiments, for the men are of very high intelligence and are full of natural initiative—very valuable adjuncts in these branches of fighting, while at hand-grenade throwing they are second to none in the army.

The Somalis, who are strict Mohammedans, never touch wine or alcohol. In fact, they look on any man given to intoxication with the greatest disdain. They are self-sacrificing to a degree, as was evidenced during their attack on La Bovelle, when they had to clear out the shelters in a trench which they had just captured and which were still full of Germans who had taken refuge there from the bombardment. One of their European sergeants was about to enter a dugout known to be full of armed enemies when he was pushed aside by a Somali private with the exclamation, "Let me go first. You are a married man."

A widely prevalent fallacy has charged the negroes with savagery against their captives. Their officers say this charge has been disproved time and again after

fights at Verdun, in Champagne and north of the Aisne. The Associated Press correspondent saw negro troops bringing in batches of prisoners after a battle at La Bovelle, when a French artilleryman approached them to take one of the prisoner's shoulder straps as a souvenir. One of the negro escort, however, became indignant and shouted:

"Over there in the trenches you might have taken one, but now that the Germans are prisoners they must be treated like women and protected." And the artilleryman had to go away without his souvenir.

Race Problem-1917
Europe

Courtesy St. Louis Times The St Louis Argus 2/9/17

All the French soldiers are not in the front line trenches, and in the many duties back of the lines women and soldiers who have been wounded and are convalescing are used.

Here is a woman war worker and a wounded Negro soldier, carrying an ammunition box in a Paris munition factory. All races are accepted on the same social plane in France.

People of Atlanta Will Help Provide For French Orphans

Constitution 7/13/17

Pretty Girls Will Sell Buttons on Streets Saturday to Aid in Raising City's Quota for This Work.

Saturday will be the "Fourth of July"—in France.

That is, it will be "Independence day"—the anniversary of the taking of the bastille and the beginning of French independence, on July 14, 1789.

Virtually every American city will do honor to France on that day by waging a campaign to raise funds for the French war orphans.

Under the guidance of the American Society for the Relief of French War Orphans, practically every city in the states of Georgia, Alabama, Tennessee and Florida will raise its quota toward the relief work. Dr. F. E. May, executive secretary of the society, announced Thursday that the work would be carried on in Atlanta by a number of young women and girls, who will sell buttons on the streets for the cause.

$150,000 a Year.

The sum of $150,000 a year for fifteen years has been allotted to these four southern states. The raising of this amount, however, will not be attempted on Saturday, but an effort will be made to get it by subscriptions from time to time.

Picking Off Germans

Chicago Defender 1/27/17

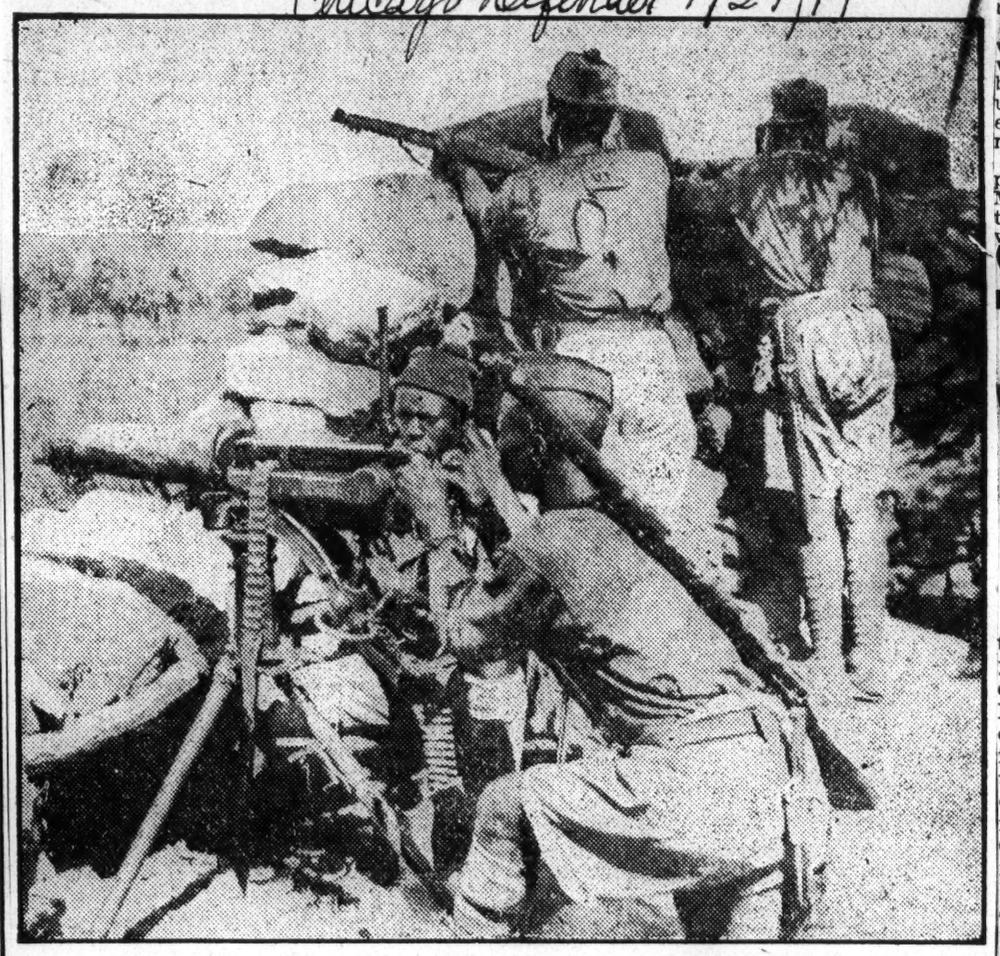

Photo Copyright Underwood & Underwood.

French colonial troops defending French territory against Germans in South Africa. Deputies defended the action of the French government in using these men. Notice the latest model of machine guns these troops are using.

There are 400,000 little French children who have been orphaned since the war began, and it is for these that the American Society for the Relief of French War Orphans is striving to obtain help. The number of orphans increases with each report from France.

A unique system has been inaugurated by the society, so that each person who contributes $36 a year or more to the cause, will be placed in personal touch with the child whom his money goes to support, and will act as a sort of godfather to the little French orphan. This amount will pay the expenses of one child for one year. The godparent receives letters about the child—quite frequently quaint little French missives from the little orphan itself.

All of the money to be raised Saturday will be devoted exclusively to the relief of the orphans. No expenses are deducted, as all cost of operation of the society are met by membership fees.

Negroes Plan Campaign.

There will also be a separate campaign waged by the colored people of Atlanta in behalf of the "little black orphans of France"—children of the 600,000 negro soldiers fighting under the French flag. A canvass will be made throughout Atlanta's colored districts, and all the money collected by the negroes will be devoted to the colored orphans only. The work among the colored people will be in charge of the wife of President John Hope, of Morehouse college. Dr. L. T. Wright, president of the executive committee of the Colored American Society for the Relief of French War Orphans, will assist in the work. Dr. Wright has recently been made a first lieutenant in the colored division of the United States army, and will go to France as soon as called.

Dr. May, in speaking of the work, declared that there could be no more effective way of repaying America's debt to France than by contributing to the support of the French war orphans, and he expressed the hope that a large sum would be realized on Saturday.

"Three dollars a month will absolutely pay the expenses of a little French war orphan," said Dr. May. "It is a small amount, and I believe there are many people in Atlanta who would be willing to undertake the care of at least one child in this way. We are going to wage a quiet, but determined campaign to raise our part of the $150,000,000 which the society hopes to have contributed throughout the United States. This amount sounds large, of course, but it will be paid in installments running for fifteen years—and by that time the little orphans will have grown to womanhood and manhood, and there will no longer be any necessity for the work."

Call at His Office.

Dr. May stated that all young women who desire to assist in the selling of the buttons Saturday will be given an opportunity to help if they will call at his office, on the third floor of the Grand building.

Among those who will help Saturday are ten Frenchmen who have enlisted with Major Sewell's engineering corps.

Dr. May has the indorsement of Mayor Asa G. Candler, Governor Hugh Dorsey, the chamber of commerce, Rotary club and other Atlanta organizations, in his undertaking. He also has in his posession letters of congratulation from the French and Belgian governments.

Dr. May has handled Belgian relief work here since the beginning of the war, and has shipped to Belgiaum 2,357 boxes of foodstuffs and clothing, valued at $122,000. He has also procured for the French ambulance service more than $17,000.

In arranging for the Saturday campaign, Dr. May is being assisted by Misses Elese Hilton, Ruby Brockington, Norma Stewart and other Atlanta women.

Somewhere in France

The Chicago Defender

Windshield Jackson Sends Another Letter to the Roll Top Desk

4/16/17

Somewhere in France, July 1, 1917.

Dear General Tony. It has been some time since I started my last letter to you; I forwarded it the day following our raid on the German trenches and I can truthfully say that I have been ever since then getting myself back into form. We sent our prisoners to the rear a week ago and made a march of nine miles, now occupying a set of new trenches within a mile of the German division under Gen Von Nutmeg; nothing but a strip of forest keeps us from seeing them with our own eyes. Our trenches are once more the center ground, over which an incessant cross-fire is taking place day and night; our artillery, light and heavy, is situated about two miles to the rear of us and we have received word that three days from this date we will be re-enforced by a division of 20,000 men and an attempt will be made to drive the enemy out of their present position across the Ypres river, a distance of five miles, and if we are successful we will be credited with a fourteen mile gain, counting what we have already done. This life in the trenches is a lot different from what a fellow would expect; when I tell you that in some places they have three and four stories down, I am not exaggerating one bit. I am writing this letter on a keg-head, two stories under ground; the trenches are built zig-zag for the purpose of minimizing the terrible tearing effect of exploding shells. Our meals come regularly and while the bill of fare is an abbreviated one, what we get is good and wholesome. Tomatto and I are still bunkies and we heard three days ago that Gray had an ear shot off in the big fight, but had refused to go to the base hospital for treatment; I will try and see him tomorrow, and Tomatto says that if he was I he would give him his packet and be done with it. These Germans which we captured were as sorry a looking lot as you could hope to see in a lifetime, and if anyone tries to tell you that they are game, just call their hands, as they actually hid in their dugouts and were taken without a semblance of resistance. One of them got back of our lines during the fighting and I frisked him in a hurry, but didn't find any arms hidden on him; I motioned for him to lie down on the ground, as we had orders to

group the prisoners as fast as we could dig them out of their trenches. Well he laid right down, alright, but I had not gone ten feet when I heard a shot from behind me and a bullet went singing by in a manner that made me duck my nut in a hurry; I gave the boche the once over and blamed if I didn't see him fire another shot from his position on the ground. This time he had done a little better, as I heard a cry of pain and saw one of the Legionaires make a quick grab at his leg. That settled the geezer, as far as I was concerned or anyone else, for that matter; it seemed like a shame to silence a man who is on the ground, but I made a quick job of it, the 44-ball turning him clear over on his face. There was a peculiar thing happened the morning after the raid; we had searched the trenches and dugouts in such a thorough manner that I would have bet my eyebrows that no living being could have remained concealed. In one of the large "compartments" were many boxes and bags of canned goods and coffee; I poked the end of my gun barrel into a crevice between two bags and was startled to hear some one back of them say "genuff," which means, in good German, that'll be about all. Well, that was about all, too, and in less time than it takes to tell I had four robust kraut-inhalers standing in front of me with their fingers pointing directly north, and among them was a ranking officer with the coveted iron cross on his chest. The captain in command of our sector told me that he would see that I get a "special mention" on this, and it sure did me good when he shook my hand after I had led the quartet into the "charmed circle." Both Tomatto and I took a fine toll for every knock and bump we got during the big night and judging from the size and length of the "trench del morte," which I lent a hand to dig, the same remark goes for every member in this section of the Legion. Well, General, I will cut this now, as it is almost time for the sargeant to say whether the contemplated drive has been a success or not. Tomatto says, Banzai, and I say, so long for the present, and don't forget to pull for your old friend.

WINDSHIELD JACKSON

Windshield Sees Some Real Fighting

The Defender, 7/11/17

(ANSWERS)

Somewhere in France, June 26, 1917.

Dear Gen. Tony:—We have had our chance, and have made good; today we are camped behind what was the German trenches yesterday. Sixteen hundred bosches are segregated in a large "open" a quarter of a mile away as a result of our operations last night, which I will try to describe briefly, to the best of my ability. The bombardment of the trenches, which I described in my last letter, continued until late in the evening, when the order came for the selected members of the division to complete the destruction of what remained of the wire entanglements that separated our first line trenches from that of the Germans, less than a hundred yards away. Both Tomatto and myself were in this detail, and as luck would have it, we were selected to work together. We were furnished with steel helmets having wide hoods that protected our shoulders as well as our heads, and with small scoop shovels that for all the world resembled the scoops used by the grocerymen of America in dealing out the sugar and other household commodities handled in that manner; these are made of steel and are used in digging a narrow channel in the soft, shell-torn ground, just deep enough to keep the user from making a fine target for the enemy. Working in pairs, the man in front doing the digging and his mate clearing and wire cutting, operations went on with a speed that was certainly surprising. If we had had an idea that the Germans were all dead or had vamoosed on account of the bombardment, it was quickly dispelled, as their best marksmen kept up an incessant fire and more than once I had the steel helmet alone to thank for the fact that my "konk" wasn't pierced by one of the opposition's "soft-noses." Tomatto's helmet bore the same class of evidence as mine and one shot tore away a part of his jacket, missing his body by such a narrow margin that the skin on his shoulder appeared to have been seared with a red hot iron. Well, anyhow, we both got back alive, which I understand is better than what happened to several others on this detail, and when the order came for us to make ready to "go over" as soon as the next curtain of shells was lowered, we both realized that this might be the finish. A rocket was sent up from our line somewhere to the left, and for the next half hour Dante's "Inferno" would have been a picnic in comparison with the terrifying and ear-splitting shrieks and explosions of shot and shells that followed; the Germans lighted the middle ground with "lamp-bombs," but the firing from behind our trenches was so terrific that it was common to see these lights obliterated by falling earth and dust. I noticed another rocket go up from the same point as the first one and for the first time I realized that I was trembling with excitement; Tomatto, who was at my side, smiled through the dirt on his face, and squeezing my arm, said, "don't forget." I never had a chance to make reply, for the sergeant in charge of our section at this instant leaped over the top of the trench that had been cleared of obstacles and, before I realized it all we were making a mad dash across the top. I made some time across, too, believe me. A tall fellow named Edouard (a Frenchman), who was to the left of me, stumbled and fell, and in the excitement of the moment I stopped and started to laugh at his predicament; I stooped to help him to his feet, but as I did so he flopped over on his back in a manner which made me gasp, and right across his face a "steel-jacket" had made its way in such a fashion that I realized as quick as a flash that the poor fellow didn't need my assistance. Well, those Germans certainly did some execution before we reached them, and all along the line, at the flash of every gun, I could see our boys throwing up their hands and stumbling or sprawling on the ground. But we never stopped for a second; didn't even hesitate until we reached the dugouts and trenches, piling into them like a lot of crazy men, with no other idea than to kill everything that looked like opposition, and if there was ever such a thing as seeing red I'll bet that that's the color this end of the Legion saw last night. Long range fighting is fine exercise for a soldier, I guess, but this hand to hand stuff is just hell. It was so dark, from time to time, that we had to wait for a flash to learn whether we had grabbed a friend or foe. I dropped my Remington the minute that I landed in the trench; before doing so, however, I had removed the bayonet, and with it in my right hand and my heavy army pistol in my left, I guess I gave as good an account of myself as any of them. All during this time the heavy ordnance to the rear of the artillery was hurling projectiles way back to the German main line, which might account for the fact that no reinforcements were sent to the relief of the bosches' trenches. We never needed our gas masks and neither did we use our hand grenades. Hidden in the large dugouts to the rear of their first line trenches we found the fellows whose guardians we will be from now until we send them on their long march to the rear. The work continued till daylight, and it certainly was a mess, getting these fellows ready for the last resting place they will have, regardless of whether or not they fought for what was right or wrong. I am not allowed to tell you how many of the Legion accepted their last call, but am proud to be able to say that both Tomatto and I came through without anything more serious than a few cuts and unimportant bruises. I still have the packet which Gray, the southerner, entrusted to me, and tomorrow, when we get straightened out, I am going to inquire whether or not he was as lucky as Tomatto, my Jap pal, and I, were. This is all for this time; will write again as soon as I can get permission. That may be soon. Tomatto says, "Banzai."

WINDSHIELD JACKSON

WINDSHIELD JACKSON ARRIVES IN PARIS

Letter No. 3 Tells of Former Hussar's Experience

Defender 7/14/17

Paris, France, June 6, 1917.—Dear General Tony: At last I am on dear old French soil and I am the happiest man in all the world. I went immediately after my arrival here to the recruiting officer and explained my condition to the recruiting officer and told him of my desire to join the Foreign Legion. I also told him of my former connections with the Hungry Hussars and of the manner in which I had made the trip from America to Paris, via Liverpool and London. He was greatly impressed and insisted that I tell it all over time and time again to different officials who came and went to and from the office during the several hours that I spent there that day. I was ordered to report at the same place at 9:30 the following morning, and I was there promptly at that time. A corporal went through the formality of taking down my name, age, place and date of birth, weight, etc., and then sent me in to an examining physician, who complimented me upon my excellent physical condition and who passed me as O. K. I was given a card and was sent in company with a Japanese and two white recruits, one of them a young Spaniard from Barcelona, and the other a tall, raw-boned fellow from Vicksburg, Miss., U. S. A. The latter's name is Gray and with characteristic discrimination he immediately singled out the Spanish recruit, while the young man from the Flowery Kingdom and myself teamed it to the "commissariat," where we all presented our cards and were fitted out in brand-new uniforms, with the famous "FL" worked on the left sleeve. I will never be able to explain the feeling of exhilaration that came over me when I realized that at last my dreams had come true and that I would soon be in or near the first line. The same joy seemed to possess the young Jap, Tomatto, who had told me that he was a graduate of an American mission school at Tokyo and who now declared that we would be trench buddies, if such a thing was possible, until fate or circumstances would separate us. The Spaniard also seemed full of glee and even Gray warmed up enough to shake hands all around when I said, "May the good Lord aid us to perform real soldiers' duty and be with us to the end." We were all supplied with passes and Tomatto and I left the place together. After securing lodgings at a small villa in the Bois de Spigatt, we began a tour of the places of interest, visiting the Louvre, several government buildings and many cafes, and when Tomato and I finally arrived at our lodging place we both felt that the kaiser and all his bunch were from then on in an awful fix. Today the sun is shining on both sides of the street and it would do your heart good to see the manner in which my buddy and I are saluted and made over wherever we go. They wouldn't take our money at all in the restaurant where we ate breakfast and we are the center of attraction from the time we hit the street until we are forced to retire in order to allow the effects of "high life" to pass away—a thing that has occurred twice today. One of the most interesting things that has come to my notice here occurred at noon. I saw a great crowd of people on one of the principal street corners and in the very middle of the group stood a big dark-brown man with a smile that would have done credit to a John Rucker; a beautiful young French girl was pinning a rose into the lapel of the dusky warrior's coat and when she stepped back the crowd let out a lusty cheer. I was close enough to notice the "FL" on the left sleeve and then my attention was drawn to a bunch of medals which adorned his breast and which included everything from a service bar to the coveted Legion of Honor insignia, which is sought for by many and gained by few, and which is the very last word of honor for bravery at the front. I asked an Englishman, whom I noticed had lost an arm, who the big fellow in the center was. He looked at me in a manner which showed his surprise at my ignorance and with a flourish of his remaining arm almost shouted: "Why, that's Bob Scanlon, the great American fighter; he is just over from London, where he spent a long two months following the amputation of his leg, in which he was wounded in the spring drive. He has won every medal for bravery that is possible and was called upon by the queen herself and congratulated during his convalescence." Before I could recover my breath, Tomatto had grabbed me by the arm and with me in tow elbowed a passage through the crowd, and almost before I knew it there the three of us Legionarries stood face to face, the one with all the honors that bravery could gain for a man and the other two ready to go the route that leads to rewards of the same kind. I never received a more hearty handshake in my life than the one I got from Mons. Scanlon, and it was no heartier a one that Tomatto received himself. When the veteran said, "Boy, don't forget the old U. S.," I filled all up like a poisoned pup and the crowd yelled itself blue in the face. Tomorrow we leave for "back of the third line," as they call it, where we will go into active training within plain ear shot of the big guns. Will write as soon as possible. Remember me to the gang and don't worry about me. Tomatto is a bird and insists that everything between us must be 50-50; this is all right with me, as I haven't anything anyhow. Some joke. Yours,

WINDSHIELD JACKSON.

The following interesting observation from abroad received at Washington, D. C., February 6:

2-10-17

The first subject that engaged the attention of the president and Secretary Lansing today was the killing of Richard Wallace, of Baltimore, an American Negro seaman attached to the British steamer Eavestone, which was sunk by a German submarine recently. An official report on this event reached the state department from Consul Frost at Queenstown. The ship was a provisional British collier. Consul Frost's message said:

"Provisional British collier Eavestone sunk by shell fire from German submarine in vicinity of Fastnet yesterday (February 4). American Negro, able seaman, Richard Wallace, of Baltimore, killed during shelling of boat, after just left Eavestone. Details not yet available."

Consul Frost's dispatch describing the Eavestone as a provisional collier leads to the possibility that the destroyed vessel might be classed as a warship. If at the time of the sinking the Eavestone was in admiralty service, no possibility of trouble with Germany on that score opens up.

Concerning Germany's attitude at present and all along there is one of two things that is apparent, that country is and has been honest in dealing with the United States or it is showing most consummate art of diplomacy with the intent of slowly inveigling this country into war. Which is it?

American Negro, of Dauntless' Crew, Is Among the Rescued

Advertiser 2-10-17

LONDON, Feb. 10.—Three Englishmen and one American negro, members of the crew of the torpedoed steamer Dauntless, have been picked up in a small boat at sea by a trawler, according to a Reuters despatch from Reuters dated Madrid. The men had been without food for five days. They were taken to a hospital.

The Dauntless was a British steamer of 2,157 tons, carrying a crew of twenty-three men. A despatch from Paris on February 8 said that two members of the crew were killed and the captain seriously wounded when the boat was torpedoed. A later despatch from London reported that six survivors had been landed, two of whom died as the result of their experience.

Race Problem – 1917

Europe

WHERE THE COLOR LINE FALES

Chicago Defender. 7/14/17.

—Photo Copyright International Film Service

Wounded member of the Race with the great army of France, being wheeled along the boulevard in Nice. Italy, by an American white woman, Mrs. Hope Sommer. Notice the medals won for bravery.

LETTER NUMBER FOUR

Somewhere in France, June 10, 1917.

—Dear Gen. Tony: I am still playing in the good luck which has followed me since I started on my trip to the front. That I am placed in a position where I am fairly certain that my letters will reach you without interruption is almost more than I had hoped for, everything considered, but through the kindness of our mail corporal I have been asured it will be accomplished. A train of nine cars left Paris on June 7th, carrying 125 recruits for the legion, among whom almost every nationality under the sun was represented. I noticed five members of the Race in the group, two of them from the Sudan, two Canadians, and a broad-shouldered young fellow who told me that he had lived in Belfast, Ireland, for three years, but was originally from Chattanooga, Tenn., and later from Atlanta, Ga., leaving the latter town the day following the riots of nine years ago. His name is Munro, and he knew Tom Cross and several others who hailed from the southern section. There was also another Japanese in the same car with myself, buddy, Tomatto, and I, but he was very uncommunicative, and further than the statement that he was from Osoka, we couldn't get a word out of him. Two whole days and a night put us where we are today—at a little place near Craonne—and it sure is a sight; there is not more than a half dozen buildings left standing, and these have been battered by bomb and shell to such an extent that it would be hard for the former occupants to recognize the piles—even if they had the chance. Devastation in all its phases is apparent on every side. What was once a large church building is now nothing more than a mass of broken and powdered brick and stone, and a stillness akin to the grave itself pervades the whole place. There are over 600 men training here, the quarters for them having been improvised from the material resultant from the wreck and ruin of the place, and from the distance we can hear the rumble of heavy gun fire. Abandoned trenches are less than 100 yards from where I am writing this letter, and the ground, as far as the eye can see across the "flat," is honeycombed by shell holes that resemble more than anything else the dry water holes; row after row of posts, on which still hangs the barbed wire, show plainly where the allies "went through" in their work of dislodging the Teutons, and a little off to the right, on a knoll clear of the trenches, is the Place la Mort, where sleep those who fell in this sector, each grave marked by a little cross, upon which hangs the identification tag with which all soldiers are supplied. We are up at 4:30 each morning, and after "coffee and bread" we start going through the strenuous work which must soon make us fit. Tomatto and I are still together and the encouragement which we are able to give each other makes the hard work easy, and the manner in which we accomplish our tasks speaks well for the system of conditioning being used. Cave and trench digging, hand grenade practice, the new light-arm manual, stalking, where you lay flat on the ground and worm your way across a given distance, is a set-up. We have other things to do in our training, such as running, jumping, target and bayonet practice. Two hundred of us will leave for a position closer to the front tomorrow. The sargeant tells us that it will be accomplished on foot, and that it is a sixteen-mile drill, the last footwork we will get before we tramp into our sector of the trenches, and from then on we will be an active part of the machine that has gained a fame that adds pride to the wearing of this uniform and a willingness to die in defense of what it represents. Gray and the Spanird will go, too. The former was over to our bivouac a little while ago. He took me aside and gave me a little oilcloth package, which he says he wants me to hold until he asks for it. "But if anything happens to me, I want you to follow the instructions which you will find in a blue envelope, closely. If anything happens to you, the contents will identify me as their owner." I sure was surprised at Gray's visit, inasmuch as he hasn't spoken a word to me since before we left Paris. He said hello to Tomatto and was rewarded with a mere nod. So tonight we eat the last "soupe," and in the morning the last "mocha and punke" this side of the firing line, and the selected bunch is showing its joy in the light-hearted manner of men who face danger without fear. We pack our sacks tonight, so when you get another letter from me it will tell of happenings fresh from the feed box. Pull for me, and, depend upon it. I will do my bit like a man, and will keep my face to the front, no matter how hot the action. Hoping that this will reach you safely, I am yours,

WINDSHIELD JACKSON.

SOLDIERS OF FRANCE

The Journal and Guide 2-10-17

This interesting photograph shows war, the great leveller, has brought together all classes of society from many parts of the earth to labor in a common interest. These "two soldiers of France," one a woman munition worker, the other a French Senegalese private, are shown carrying boxes of ammunition from the machines to the point of transportation to the army bases.

BRITON ASKS US TO GIVE JUSTICE TO BLACK PEOPLE

New York Age. 5/10/17.

Famous English Statesman Declares United States Has No Right to Meddle in Irish Affairs With Race Problem Here Unsolved

London, May 5.—Frederick Harrison, the famous historian and publicist, in the course of a long letter to the Morning Post in the "Irish Dilemma," says Englishmen welcome with enthusiasm the entrance of the great republic into the tremendous war, not merely becasue we are now fighting side by side, but rather because it manifests that the combined cause is that of civilization, humanity and peace. But does this comradeship in arms quite justify American politicians, however eminent and friendly, thrusting themselves into our municipal politics at a moment of internal crisis. As an Englishman, I wonder to see my stalwart friend Roosevelt and so many leaders of American intellect and statesmanship echoing the stale sophisms of our enemies during one of the most inveterate trials to which Britain has ever been exposed. What would Americans do if we intervened in one of their dilemmas—say, if one of the ministers, doctors and preachers were to summon them with a passionate appeal to raise up their 12,000,000 of colored citizens to equal human dignity, to wipe out the national stigma on the commonwealth that every man or woman born with a dark skin is born with the shame of exclusion and the life of a pariah race?

Chicago Defender 10-14-17

The Negro question was discussed at the recent Congress of the Church of England, held at Southampton, and Sir Sidney Olivier, who was Governor of Jamaica from 1907 to 1912, stated that no solution of the American color question was possible except by a resolute disclaimer of the color line and the race differentiation theory.

France's Colored Troops

May, 1916
Colored American Review

By Stoddard Dewey.

I wonder what natives of Boston think of the outcry against France that she is using colored soldiers. They used to be proud of St. Gaudens's monument to Col. Shaw and his regiment—the first colored regiment raised in our Civil War. Now there are colored men of the French colonies of Africa whose country is organized into settled communes and who can vote for members of Parliament—and yet they are not so far subject to military conscription. They who have the right to vote should surely have the right to fight.

These darker children of France have not shown themselves backward in offering themselves for military service in defence of what is also their country. They are not all colored in our American sense. There are Arabs of Tunis and Algiers and Kabyles or Berbers as well as Senegalese. All have shown their attachment to the country where they and theirs are well—*ubi bene, ibi patria*. An aged mountaineer on the Algerian frontier, at the beginning of war, brought his eighteen-year-old son to the recruiting office:

"I wish him to go and fight the Germans since they are your enemies. The French have done good to us—we are better fed and better clothed than we used to be. If I were not too old, I would go with my boy."

In Tunis certain classes of natives have already been subject to military service like the French themselves. Sharpshooter reserves, who were not long back from a Moroccan campaign, came trooping in at the first sign of mobilizing, with the Morocco medal and little military book, which shows the civil status and military service of each soldier carefully wrapped up in their handkerchiefs. In their broken French all spoke of France as if she were a person well beloved: "To-morrow to France—to defend our France."

The day war began, on the 3d of August a battalion of these African sharpshooters was ordered to France from Kenifra, a storm point of South Morocco. A few miles on their march they were attacked by thousands of Moorish marauders who must have been set on them—so the men thought—by some of the German emissaries abounding in Morocco. Many dressed their own wounds for fear the doctor might keep them from going on. One of the dying murmured: "Allah did not wish me to see France!" In a month's time they were at Compiègne, and within four hours were facing the German front in battle. At Lassigny one African section held out twenty-four hours against a German battalion. A Mussulman lieutenant said: "Ours Arabs fight as if in a dream!"

In his picturesque language he explained that the bullets came at them like beans thrown against a wall—"we were the wall." He was shot through the hips and crawled into a little trench. There he found one of his men—a fellah of Kairouan, that closed city of Mohammedans on the desert's edge. The poor Arab was dying, and in life he had known only want and privation, but he found strength to murmur: "Lieutenant you will see Paris again, where the pretty ladies gave us flowers and chocolate." There, for the first time, he had tasted such a luxury.

The lieutenant lay paralyzed nearly a day when he heard voices. Holding his revolver ready, he resolved to sell his life dearly. But it was the French stretcher-bearers looking for the wounded, and he wound up in the Sisters' hospital at Rouen. He could not cease marveling that German wounded should be cared for beside him. One of these Germans, a rough, common soldier, in a fit of discontent threw his bowl at a Sister's head—and a swarthy Mussulman all but strangled him for disrespect to a "maraboute." No one need fear that African Mussulmans will recognize the German Emperor's "old God."

Here at Paris I pass daily the Hospital of the Mussulman's Friends under the sign of the Red Star. Shining black Senegalese, with bandages round noses or other impossible parts, show their white teeth and seem to enjoy treatment and convalescence. One, almost a giant, acts as general shepherd dog when the little French nurse takes her boyish charges out for a bit of walk in the neighboring park. These Senegalese are genuine blacks, and they have done themselves credit all through the war—good soldiers, good fellows. They, too, merit the eulogy which an officer of twenty-five years' experience gives to the "Turcos" who fought with him in Madagascar and Indo-China, in Morocco and now on French soil against Germans: "When well commanded, the Tunisian and the Algerian, the Kabyle and the Moroccan, are admirable soldiers. We must cry it aloud—France owes a great debt to them."

The brilliant success of the French in handling such soldiers is largely due to something entirely wanting to Germans in their dealings with subordinate races. It is something which even the Englishman's fair play does not altogether supply. It is the hand-to-hand comradeship of officers and men.

If the war continues, next spring may see a determined effort to profit by these military resources of France, which should easily furnish 700,000 soldiers. The great difficulty is to find the under-officers, for on them will always depend the efficiency and contentment of the men. Four sons of former African kings are now lieutenants in the field, one at the Dardanelles. There are already something more than 60,000 soldiers in the mêlée. Charleroi and the marshes of Saint-Gond, the cold, damp banks of the Yser and Soissons, and the fields of Artois have seen them, as the Duke of Wellington saw Irishmen whom Britons called "aliens," do their duty.

One of the First Senegalese Regiment—a student of a French college—writes from the hospital where he is healing his wounds: "Next Spring we blacks will give our lives again and show we are worthy to fight beside our white brothers for the defence of France. If I have been able to be somebody in my country, it is owing to the lessons of my French masters."—*The Nation.*

(ANSWERS)

Windshield Jackson Sees Big Air Fight

The Chicago Defender
6/7/17

Somewhere in France, June 25, 1917.

Dear Gen. Tony: I told you in my last letter that the artillery would move up behind our trenches and that we would all move forward to the first line preparatory to our going over the top and dislodging what will be left of the kaiser's crew. Well, that has been done, and tonight we get our big chance. As I write this letter the batteries of artillery, of large and small calibre, are ripping and tearing to pieces the wire entanglements and trenches which lie within 200 yards of us; the bombardment is incessant and the effects of the firing is plainly visible as the heavy shells strike and explode, filling the air with dirt, dust and smoke and the lighter ones rip and tear through the little embankments, behind which the Germans, if any are still alive, must be. The heavy sand bags in front our first trenches, which we now occupy, furnish us good protection, and even though we have strict orders not to expose ourselves to the fire of the enemy, it is hard to resist the temptation to peep over the "top," or slant through the little apertures. The bombardment began at daybreak and has never let up for a minute; the scream of the shells and the roar of the cannon and mortars is something terrible to listen to; although the fire from the other side continues, there is no physical activity apparent. We have all been supplied with charts, and each "group" has a different and distinct section of the opposing trench upon which their operations will be centered. We are eager for the order to go ahead and both Tomatto and myself are part of the four selected to clip the remaining entanglements so as to make the way clear for the assault, as far as that phase is concerned. This is where our "worm" training will come in, and it will, without doubt, be the first chance that we will have as targets for the Boshe's sharp-shooters. We have a three-mile front, and it seems as if every available inch of ground behind our trenches has been utilized and is occupied by some sort of artillery. We have been supplied with gas-masks and hand grenades and the entire legion has adjusted their bayonets; this looks as if it will be a hand-to-hand proposition, and if it is I sure will be able to give an account of myself. I saw a remarkable thing this morning. From way back of the German trenches what appeared to be a bird came in sight. I didn't pay it any attention until I saw an officer studying it through a glass; then I began to watch it, and it grew larger and larger until, with the naked eye, you could see that it was an aeroplane, and on the wings was plainly visible the German maltese-cross, which signifies that the aviator had been decorated for bringing down one or more of the allies' machines; and then I noticed what appeared to be a mere speck, way up among the clouds, and right over the German flyer's path. As the latter drew nearer our lines the "speck" could be seen descending, straight down, with a rapidity that was surprising, and that soon made it take the definite form of a French fighting plane. When it had reached a position directly over the Dutchman, both of them seemed to stand still for an instant; several little puffs of smoke appeared, and all of a sudden a flash of flame was seen to rise over the German plane; an instant later it appeared to be a round cloud of smoke, and from this, with nose pointed toward the earth, and a trail of fire and smoke stretching out behind it in a manner which made it look for all the world like a comet, the machine, with its pilot and all, came dashing to sure destruction from the dizzy height, while the victor remounted to its place of vigil among the clouds. If I live to start another letter to you, I am sure it will be full of interest, because tonight is the night, and our instructions are to keep across, no matter what the opposition. The din at this time is terrible. Tomatto is sitting here watching me write this letter. I have told him all about you and your Hungry Hussars, and how you had tried in vain to get permission to bring them over here. I showed him your photo, and he said that maybe it was better, after all, as you sure would have been too fat to run. Well, so long, General; I hope this reaches you, but whether it does or not, I am happy that "tonight is the night," and that at last we will have a chance. Adios.

WINDSHIELD JACKSON.

Race Problem—1917
Europe

AMERICA.

INVOCATION!

TO RICHARD WALLACE, A.B.

ELIZABETH BANKS.

African Times 2/1917

(In the London "Daily Express.")

The death of the American negro seaman, Richard Wallace, may become the immediate cause of war between the United States and Germany, thus epitomising America's entrance into the conflict for freedom and democracy.—"Daily Express," February 7th.

Rise, Richard Wallace, able-bodied seaman!

Fellow-citizen and one-time fellow-townsman of mine, they call you dead, and yet I bid you live! By the sadness in my heart, the agony of my soul, I invoke you!

You will not remember me, Richard Wallace—how should you? I am not quite sure that I remember you, for there were many of your race in the town of Baltimore in those days when I, a little "newspaper girl," went forth in afternoon and evening to gather notes of society's doings and put them together in a column for the morning paper.

That was a long time ago, Richard Wallace, when I came away from Baltimore, and over here in London during many long months I have never looked at the flag of my country and yours except through tears which have dimmed its brightness—has it been my tears, only, that have seemed to stain it?

You were a humble black man, member of a race which was once enslaved. Because brave men fought and good women worked, your people received their freedom. That is the reason you were privileged to become an able-bodied seaman on board the British ship Eavestone—that is the reason—because you were free and they would take freedom from you and from all the world—that the Germans sank your ship and killed you.

Killed you? To my voice, bidding you rise and live, are added the voices of thousands who share my sorrow and also my hope. We who would be free, not by the fighting of our brothers of other lands, but by the might of our own sword wielded in union with theirs, call to you. Richard Wallace, live! Refuse to die! Let your soul stalk daily and nightly from north to south, from east to west of your country!

Steal by your spirit through the halls of Congress, the corridors of the White House, the money exchanges, the munition factories, the yards where they build ships, the fields where they grow the grain. Enter the place of revelry and the house of morning, the marble palace of the rich, the little cottage of the labourer; stand beside the minister in his pupit, the schoolmaster at his desk, the capitalist at his bank!

Breathe into all American music a martial air and make it but a call to arms; turn feet toward recruiting stations, hands to the welding of steel; stretch a magic sail out to the cruiser that shall bring it speeding overseas: touch the wings of the aeroplane with lightning!

Richard Wallace, LIVE!

ANSWERS

Somewhere in France, July 4, 1917.

Dear Gen. Tony: Here we are sitting pretty, right where the Kaiser's army sat three days ago, where we will move forward from as soon as we get word to surround the reinforcements which our "lookouts" say are being sent for the relief of the battered Boches. Three days of fighting of the most desperate and killing sort had to be done to get us where we are today, but the reward is great, and although there are many who started with us in the fray who are gone forever, the spirit of we who are left is the same old fighting one of the past. I will not be able to tell all about how the ground was gained, but will try to give you a brief idea of what we went through. We picked off all the German lookouts and sharpshooters before we drifted through the narrow strip of woods that separated us from the open ground lying between our and the enemy lines; our machine guns were forward and had not cleared the trees good before the Germans got busy; they were in plain sight about a mile and a half away and were in three distinct line fermations, stretching in both directions as far as the eye could see. Their artillery began an incessant play on us from a long rise back of their line formations as our artillery moved up, but their range was short and the casualties few. We were ordered to adjust our gas masks and adjust our bayonets; our bombardiers and grenadiers were placed immediately behind our machine guns and under a curtain of light and heavy artillery fire we advanced at a pace that was surprising, gaining a spot half way to the advancing enemy in less time, almost, than it takes to tell; and, believe me, they were coming our way and coming fast. At a given signal the machine guns started operations and the rat-tat-tat of these rapid firers was as steady as it was apparently deadly, as we could plainly see the long line of the enemy falter in front, although the fellows in the rear of them moved up right away to take the places of those who were halted. It was when this had gone on for about fifteen or twenty minutes that we got the order to "get in," and right here was where everything but the idea to kill was forgotten, and in about three minutes more we were at it in great shape. Our advance bombarded them and grenaded them in a manner that was appalling, but those left on their feet, to their credit, didn't hesitate a second, and the gas masks were here discarded, although the prickly feeling of our skins told us that we had been gassed, but we hadn't given the fellows a long enough time to make their work effective. Well, we were right on 'em like a ton of brick, and I will never forget the peculiar "feel" that I noticed when I stuck my bayonet through my first Boche. Our instructions had been to play for their bellies or heart if they faced us or their kidneys if they were retreating. The first fellow I "choosed" was a big, raw-boned gink whose face was covered by dirt and sweat. He made a lunge at me which I parried, and before he recovered himself I had pulled my bayonet back dripping with blood and with a neat walling of the eyes the fellow gurgled his way to the ground. All around me the fighting was of the most terrific sort, and if there was any gun firing going on, durned if I didn't fail to hear it. I saw Tommatto club one big kraut-inhaler over the bean with the butt end of his gun; there was a grenadier lying near him who had been "grounded," and blamed if Tomatto didn't reach down and grab a hand grenade, and as a group of five or six Germans came rushing forward he gave the grenade a good swing around his head and sent it straight in their midst. Well, the explosion that followed could be heard loud above the din of cursing, fighting mass, and as the smoke cleared I noticed that a great hole had been blasted right where the Boches had stood, and Tomatto grabbed up two more of the gredades and was dashing toward a bunch that had fought its way through our first line. Well, it was my cue, and I followed suit. Swinging my gun strap over my shoulder, I picked up a couple of the grenades myself and followed my Bunky and between the two of us we disposed of three groups of the enemy that must have counted twenty men. All along the line the same kind of work was being done—bloody killing that under ordinary circumstances would have turned a fellow sick—close up stuff that did away even with the bayonetting and forced the use of our knives. The way we were fighting this engagement couldn't have been expected to last long; and it didn't. All of a sudden the Germans decided that the pace was a little too hot and those of them that were able to do so turned and started beating it back in the direction from which they had come. Now, the last thing that we had been instructed not to do was to take any prisoners, so as a consequence the fellows who got back to their lines must have been few and far between. I know that I can account for a lot of them, and none of the Legionaires had apparently fought at any slower pace than had I. It was a sorry job sorting our comrades out of the heaps of the dead, but they were entitled to be the first-under-the-ground, and they were. The same old luck followed Tomatto and I as we came through with just a few bruises and scratches that will be gone in a few days. Gray also was one of them that got by and I said Hello to him this morning. The packet he gave me for safe keeping I still hold and the handshake the fellow gave me was as surprising as it was hearty. Well, General, we go forward again in a day or two, so pull for us, and I hope that the old luck will stand by as it has in the past. Be good, and remember me to all friends in and our of the profession. Your old friend,

WINDSHIELD JACKSON.

Reply.—Dear Windy: Your wonderful letter came O. K., and blamed if I ain't as proud of you as a fellow could be; also of Tomatto and even Gray. You sure are acquitting yourselves in great shape and the description which you sent in this letter is so modest that I filled all up when I read it. The Legion is a great body and you and Tomatto are fine examples of what has given that division of the French army the fame and glory that it so well deserves. I wish that I could get one of those gas masks, as every time I make it over to Kelly's place the gassing is so intense that there is no reason why I haven't got prickly heat myself. Gray is warming up, and I am not surprised thta it is so, as there is no leveler known to humanity that compares with the glory of battle and the possibilities of death. Six feet of old mother earth will make the whole world one color and a man who carries prejudice into the jaws of the reaper is a poor man indeed. I will always pull for you and pray that disaster will duck around you, and your game Bunkey, Tomatto, to the end and that you will be able, when it is all over, to come back and talk it over to the music of the cash register of some near-by "emporium," and to the joy and satisfaction of your legion of friends. Be good, and remember me to Tomatto. As ever your friend,

GEN. TONY.

BRITISH PREPARING TO WORK WAR PRISONERS

Plan to Import Negroes Finds Objection From Military Leaders Who Say They Make Too Good Soldiers.

LONDON, Saturday Jan. 13—The proposed plan to import negro labor to England as a means of covering the present serious shortage of labor is meeting with considerable opposition. It is not improbable that prisoners of war will be utilized instead, as it is pointed out by those who favor the latter plan that it would be a humane as well as a saving measure.

At the present time there are in England some 25,000 naval and military prisoners and 31,000 interned civilians. The latter class is composed of Hungarians, Czechs, Poles, Germans, Croats, Armenians, Bulgarians and Turks. Among these are many men who are familiar with agricultural work, and it is thought that it would not only relieve their minds but keep them in better physical condition if they were employed.

The practical value of employing them would be evident. The serious food shortage which is daily becoming more of a problem would be helped and the production of the country could be greatly increased.

Employment Made Possible.

Lord Newton early last summer made it possible by a home office ruling to employ war prisoners on the land. Naval or military prisoners must be sent out in groups of not less than a hundred under a military guard.

There have been numerous cases, however, where the military ruling has been abolished and small parties of prisoners have been employed under the watchful eye of the farmer for whom they work.

There is, of course, a certain risk of

escape, but the prisoners are kindly treated, and most of them are of the opinion that it is better to be a live captive than a dead hero, hence a certain sense of contentment.

Other countries have made use of military prisoners for a like purpose, but here the deep-rooted antialien feeling has been responsible for a suspicious attitude on the part of the farmers, which has seriously handicapped their production.

Used in France and Germany.

In France the employment of military prisoners is largely responsible for that country being well supplied with food, while the two million or more captives in Germany have been utilized in numerous ways.

Sir Henry Johnson is in favor of the importation of the negro laborers from the British possessions in Africa. There are some 343,000 negroes who would be available, but Commander Wedgwood in an article in The Daily Chronicle wrathfully declares that these men should be trained as soldiers. He estimates that in addition to the African British negroes there are 23,000,000 more in the Belgian and Portuguese African territories who could be welded into a formidable army.

In France Cape negroes are already at work building military roads, and some of them have been enlisted of their own volition. These men make splendid soldiers.

"The black man is far too valuable a military asset to waste on the land," seems to be the general opinion here.

COLONIAL POLICY OF FRANCE AND ITS RESULT

SEATTLE, WASH.—The following remarkable editorial concerning the black troops who are engaged "Somewhere in France," fighting and giving their blood for the cause of that country, is from *The Seattle Star*, published at Seattle, one of the oldest and strogest papers published in the Great Northwest.

The fact that France has been able, because of absolutely fair and just treatment of its colonies, to have the various peoples represented in its armies in the day of its need, the black troops forming perhaps the most dependable and valiant section of troops in the French army, is cited by the *Star* as the result of a policy which "has covered the name of France with imperishable glory."

The editorial is as follows:

"LIBERTY, EQUALITY, FRATERNITY!"

Liberty, Equality, Fraternity!

Fighting in the French army are thousands upon thousands of variously tinted men from all the so-called races upon earth—yellow Tonkinese and Anamese, jet black Senegalese, brown Kanakas, swarthy Moroccans, mulatoes from Martinque—fighting for France, giving their blood and lives for France.

No compulsion about it; they came voluntarily. France was in danger; they loved France.

In Tahiti, Society Islands, far down in the Pacific, when the natives heard of the war, they assembled and petitioned to be allowed to go to the front and fight for France.

French colonies, all these are. It is the first time that what are called "inferior peoples," "aborigines," and "subject races" have rushed instinctively to the defense of the power supposed to have subjugated them.

But "inferior peoples"! In the French system there are no "inferior peoples." All the peoples of all the lands where the French flag waves are free, equal and brothers. They are citizens of the French republic, exactly like all other citizens thereof.

That is why there is now this extraordinary and touching response.

The colonial policy of the French republic has covered the name of France with imperishable glory. France has been not only kind and good to her aborigines. She has made them citizens, equal and free! Now in her hour of need they come to lay down their lives for her, France the broad-minded, France the democratic!

Liberty, Equality, Fraternity—the noblest motto nation ever had. Wonderful words and wonderful talisman! It is the inspiration back of that thought that makes France beloved of all souls everywhere that are free, and makes her safe now behind the strong arms of men of all the so-called races that have been touched by her tire—Liberty, Equality, Fraternity!

NEGRO PRIEST IS KILLED ON FIELD OF BATTLE

(Special to THE NEW YORK AGE)

BOSTON, Mass.—According to the *Pilot*, a publication conducted in the interest of the Catholic Church, the Abbe Gabriel Sane, the first black Catholic chaplain with the Colonial troops in France, was killed in Champagne by a bursting shell. His body was brought in by Fr. Letavin, of the Holy Ghost Order, who came from Brazil to serve the armies of France.

The Abbe Gabriel Sane was born in 1869, and was converted to Christianity. He made his studies in Senegal, his native country, and was ordained priest in 1902. When he saw his compatriots leaving in great numbers for the war, he asked his Bishop for permission to accompany them, if only as interpreter, for he spoke six languages.

Mons. Le Roy, chief military chaplain, who received him in France in 1916, appointed him chaplain to the Senegalese Tirailleurs, who received him with enthusiasm.

FRENCH DEMOCRACY GRATES ON SOUTHERNERS.

Elizabeth City.—The Independent, a local white weekly, publishes the following article in its issue of November 28, contrasting the Southerner's idea of democracy, with what obtains in France:

The French have one idea of democracy and Americans another, the result of which is confusing and embarrassing to American white soldiers who are now in France to help carry on the war for democracy. Democracy in France, where democracy had its birth knows no color line. What this means to American troops is brought out in a letter received by Miss Mary Gurley, of this city, this week from a soldier friend, now with the colors in France. This soldier boy says:

"It certainly gets a Southerner's goat to see how the races mix up on this side. It's not an unusual sight to see a big black negro walking down the street with his arms around a pretty white girl and then to see him reach over and kiss her regardless of who may be looking. This is a regular thing in the concert halls and cabarets. It is getting to be quite a problem with the Y. M. C. A. in Bordeaux. They have a reading room and restaurant which is open to all soldiers. The nigger soldiers are about to take possession of the place, and the Y. M. C. A. officials don't know how to go about drawing the color line. The American girls that are running the restaurant are refusing to wait on the niggers, and the association is getting right up against it. Of course this will be worse when the American nigger soldiers and white Southern soldiers get together over here.

"The French people seem to have a very high regard for a 'nigger' and they intermarry right along. The La Turraine, which left Bordeaux last Sunday, carried over 75 French officers who are to train the American troops at the cantonments in trench warfare. One of these officers is carrying a 'nigger' wife along with him. Understand he has been assigned to some camp in Texas. His social position out there will be about deuce high."

Colored Troops in the War

To the Editor of The Tribune.

Sir: The note from Germany commenting on the note of the Allies contains a base appeal to race prejudice when it refers to the use of colored troops in Europe as being "incompatible with the usages of civilization." To this it may be replied:

1. Such a statement is unworthy of a nation that considers itself intelligent. People of true culture do not condemn any race because of its color.

2. In a note to America, such an attempt to cast discredit upon the Allies is particularly inappropriate, since the North used colored troops in its war against the South, and the judgment of nistory has justified such action.

3. The Moroccan and Algerian troops fighting for France are subjects of France, and are therefore fighting to save their own republic from domination by the would-be World Emperor.

4. Even if the colored troops were the lowest in the human scale, their use against the Germans would be justified, considering the savage methods by which the Teutons have conducted warfare. Thinking of Belgium, one is led to say that if there were a race of demons their use against the Germans would be absolutely appropriate.

5. Against a mad dog weapons are justified which would not be legitimate in an argument with a gentleman.

6. Before protesting against the use of colored troops by the Allies Germany had better rid herself of her alliance with the Turks, whose record for civilization is as poor as that of any race upon the earth.

To my mind, it speaks well for the future welfare of the world that the men of Africa and India are willing to come to France and fight to protect civilization against the assaults of Teutonic barbarism.

JOHN E. BOULTENHOUSE.

New York, Jan. 23, 1917.

FRENCH COLONIALS REJOICE TO FIGHT UNDER TRICOLOR

Black Soldiers Seek Opportunity to Pay Off Old Scores Against Germans.

SENEGALESE ARE SPLENDID

(Correspondence of the Associated Press.)

French Front, October 25—"You white men are forced to fight; we are volunteers," say proudly France's colonial soldiers when they reply to questions as to the reason for their coming to Europe to fight. Whether they come from Senegal, Madagascar or Somaliland, all of them express gladness at the opportunity to pay off old scores for cruelties committted on their kindred in the German colonies in Africa, the news of which has been spread among them from one end of the continent to the other by their mysterious methods of communication. All of them know of the fate of the Herrero nation in German Southwest Africa, where only a few wandering groups remain alive of what once was a powerful negro tribe.

Undoubtedly, the most popular of the French colonial volunteers are the coal-black Senegalese. Their courage in the field and their devotion to their white officers have become proverbial. The mentality of these tribesmen is almost infantile in its simplicity, but they are quick to learn. Their adaptability is such in warlike matters that they have become expert in very short time with all the most modern weapons. Many of them, before coming to France, have undergone training in the colonies and consequently are acquainted with European drill and discipline. Others are raw recruits, who are exercised first when they reach French soil. The eagerness of all to acquire proficiency with the new weapons is such that even in their hours of rest in their instruction camps they may be seen in groups exercising with them and repeating the words of command in French, which they rapidly learn.

Negroes Brave Under Fire.

It has been asserted erroneously that negro troops are not able to support the strain of a bombardment. There certainly have been instances in which a company of Senegalese, when all its white officers have been picked off by German sharpshooters, has hesitated during an advance, but this was merely because they did not know what to do. Douaumont, the battle of the Aisne, the Somme offensive, the attack at Laffaux Mill and the defense of Craonne and the California and Casemates plateau have all been scenes of the heroic courage of the negro troops under artillery fire of the most terrific character.

A battalion of Senegalese stationed on the spot where the village of Fleury had once stood on the Verdun front, during the heaviest of the fighting there, made an advance during which their flank reached almost to the fort of Douaumont. Then they walked into an enfilading fire from dozens of German machine-guns. The French commander, Captain Chauvin, ordered his men to storm the machine gun positions. The German gunners, on seeing the black warriors coming at them, threw up their hands and surrendered to the number of sixty. The German resistance all along the line was overcome owing to this daring feat. Their brilliant work brought the distinction of the war cross to many of the negro troops and the entire battalion was mentioned in army orders for its bravery.

When in rest camp the Senegalese amuse themselves like schoolboys. Dancing and singing and gambling occupy much of their time. Many of them, however, give up hours daily to learning French, for they regard everything appertaining to France as better than anything else. One of them who came upon an American munition wagon driver repairing his motor spoke to the American in his broken French. The American did not understand and the African turned and walked away, wearing a disdainful expression and remarking "What? You don't understand French? Have you never been to school?"

Race Problem – 1917

Europe

ENGLISH KING AND AMERICAN OFFICERS INSPECT AFRICAN TROOPS

Chicago Defender 9/15/17

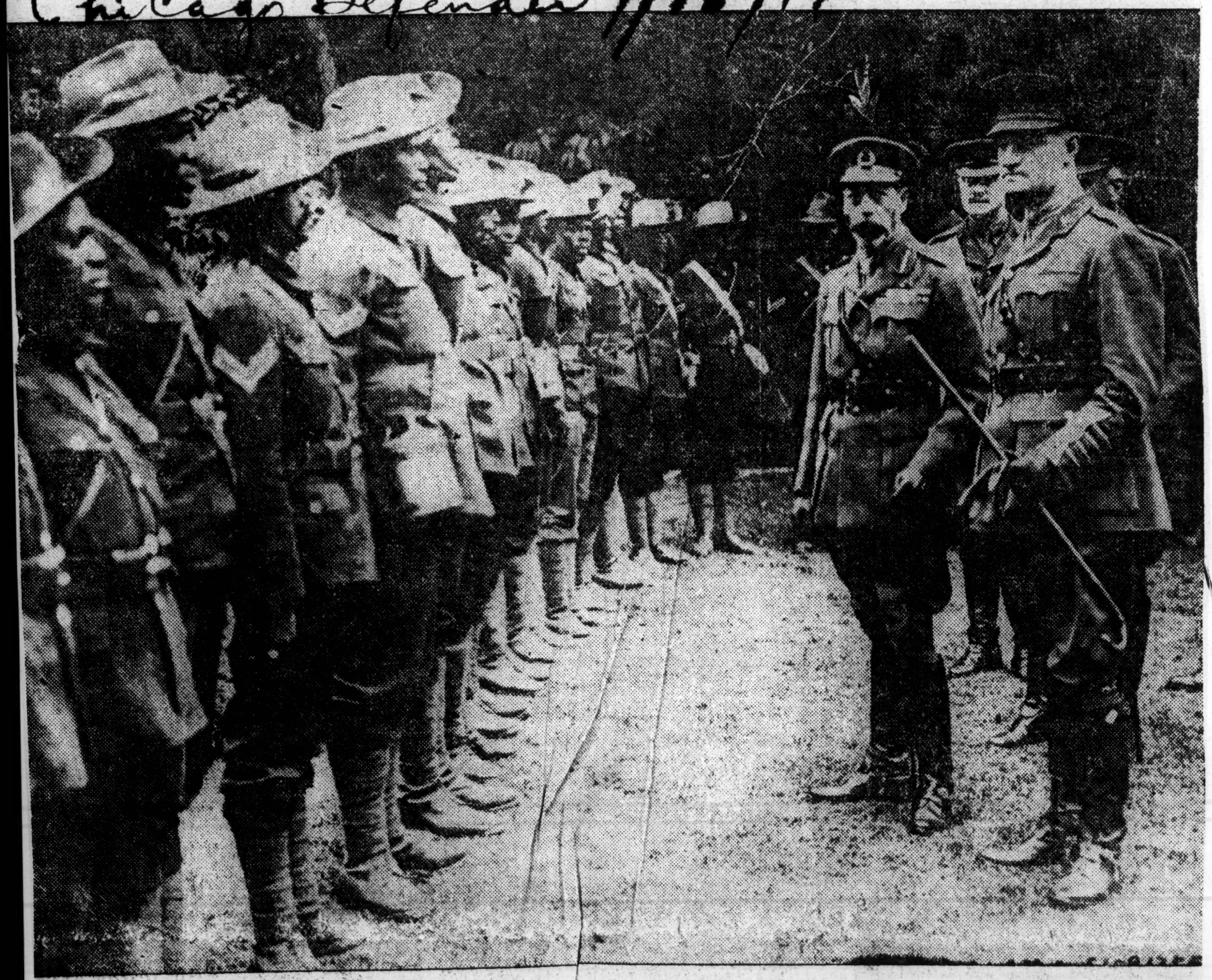

Photo Underwood & Underwood

King George of England (in center marked by arrow), Gen. Pershg (standing behind him facing this way) and Gen. Siebert (at the king's left) inspecting England's stalwart South African troops, the pride of the English army. Generals Pershing and Siebert were formerly connected with the famous Tenth U. S. Cavalry regiment. Both were amazed at the standard of efficienc of these troops.

ADVISE AFRICANS TO BACK THE FRENCH

The Journal & Guide

Paris — Three volumes of addresses and marks of fidelity" have been received by the French Government from Mussulman chiefs and religious personages of Africa. They are attracting especial attention, because of the closer relations that are being established between Germany and Turkey and are being emphasized as proof that Turkish Islamism is not the whole of Islam.

The first volume of addresses, says a bulletin of the Alliance Francaise, "contains letters from West Africa, from those of the Emirs of the Trarza and of the Odrar, to those of the inhabitants of Timbuctoo, from the protestations of the inhabitants of Morocco to the manifestos of the Syrian colonies of Dakar and of Guinea. 3/11/18

"It is doubtless easy to pretend that these sympathetic attestations have been dictated by force, but those who know the Arab character know that he is not accustomed to such complaisant submissions.

"The majority of the signatories of these documents are chiefs of religious groups whose adherents are not concentrated in one single region, but dispersed in the whole of Africa, from Mauritania, in the north, to Guinea. All insist upon the tolerance of France, and declare themselves sure, after their own experience, that their religion has nothing to fear from her.

"'There is no question then in anything of a holy war,' they declare, 'since the conditions which must provoke it are wanting.'

"In the whole of this Africa," the bulletin continues, "as well as in the distant East, the native has confusedly felt hovering over humanity a great danger. With a rapid movement, whose ingenuous character has something touching, he has drawn himself closer to us, striving by all means within his reach to participate in the common work.

"At Madagascar, quite recently natives petitioned to be allowed to send, at their own expense, 1,000 choice oxen for the French army. The eagerness of our subjects of all colors, from the African forest to the rice plantations of Indo-China, or Tahiti, to bring their aid to the 'national succors,' cannot be too widely made known.

"The King of Cambodge, Sisowath, has just sent to M. Roume, the governor general of Indo-China, the amount of the '75's day,' 100,000 plastres; that is to say, more than 250,000 francs."

HOW IT WORKS

In a recent copy of the New York American we ran across a serious letter, which, in spite of its seriousness, was amusing. Perhaps it was amusing because of its seriousness.

The writer of the letter is the father of two sons who are now enlisted. Of course, as soon as his two boys became soldiers he began to pay attention to details connected with the war that had escaped him before. He knew that an arrangement had been made whereby England could conscript British citizens living in the United States. He knew that British recruiting officers had been opened in this and other cities. He also noticed that a great number of young colored West Indians, British subjects and perfect specimens of physical manhood, are employed as hallboys, elevator operators and in other capacities in this city. He then began to wonder why it was that his two sons should go to Europe to fight and these young able-bodied British subjects be left undisturbed. How this thought is worrying him is shown by the latter part of his letter to the American, which reads as follows:

> In this connection I called up the British recruiting station here in New York and talked with a Capt. Stevens, who told me that "England did not want them" and that their orders at the Recruiting Station here from "the other side" were not to recruit them even if they offered themselves.
>
> I immediately wrote to Congressman Murray Hulbert, of the Twenty-first District of New York, and put these facts before him.
>
> Is it possible that these lazy fellows are to be allowed to remain here holding soft jobs and living on the "fat of the land" while the flower of our manhood may and probably will have to face all the horrors now existing in England?
>
> Yours very truly, LOTHROP WARREN,
> Secretary Army and Police Dog Club of America.
> 755 Fifth Avenue, New York.

Mr. Warren's inquiry is perfectly reasonable, but he is absolutely unreasonable in attaching any blame to the young West Indians. Captain Stevens, in charge of the British recruiting station told him plainly that "England did not want them." We do not think there is any action that these men can take to compel England to accept them.

In the last paragraph of the letter, the writer asks the editor of The American a direct question. We can answer it. If Mr. Warren will just cut out the word "lazy," his question will be its own answer. Yes, they are going to remain here holding soft jobs and living on the fat of the land, while others suffer the horrors of war, just so long as England maintains her prejudiced and undemocratic attitude toward her subjects of African descent.

Mr. Warren's question is one that is going to be asked by many white American parents regarding young colored Americans. If a prejudiced administration is allowed to keep the Negro out of the army, others will have to suffer the horrors of war. That is the way prejudice works, in this case.

Rotten Row Conversations.*

By Delta.

III.

"Well, my young Egyptian friend!" exclaimed my English acquaintance of the monocle, as he slapped me on the back.

"Still occupying the old seat in this rotten weather?"

"Rotten Row," I interposed.

"Rather good," he rejoined with a laugh. "The frosty weather seems to have bucked your nimble wit old chap."

"Not at all," I answered. "I am too cold for that. But what has become of you these many days? Donned the khaki I see."

"Yes, had a devil of a time trying to pass the doctors under the Derby scheme, but slipped through on compulsion."

"Yes, I remember, you told me you were unfit."

"Well," he answered reflectively, "its wonderful what one can do when one makes up one's mind."

"Any fighting yet?"

"Rather—just convalescing. Had some training in the 'Varsity corps, you know, so I picked up things rather quickly and got out in time to see the Tanks do the first innings—deuced jolly! By Jove—damned jolly! Wouldn't have changed it for Gymkhana at Hurlingham."

He laughed rather immoderately and the idle throng stared curiously in our direction.

He took a vacant chair and began to tap his brown top-boots with the cane he held. Adjusting the monocle which had fallen during his outburst of merriment, he turned and gazed intently at me.

"Do you know, old chap, I've thought of you nightly in the trenches?"

"Thanks," I replied. "Good thoughts I hope."

"Yes, good thoughts. I began to see your point of view—to appreciate the fact that we English are apt to become too superior when estimating the value of the mere native—no offence, old chap," he hastily exclaimed.

"Not at all—not at all," I quickly rejoined. "I think I understand you too well—short though our acquaintance may be—to believe you capable of offending anyone knowingly. Pray proceed, you have aroused my curiosity."

"Well," he continued reflectively, "in the night, amid the screech of shells and the occasional groans of the wounded and dying, when man is ever on the brink of eternity, we are apt to see things differently, somehow. After a while we become accustomed to the unceasing din and, surrounded as we are by death, men, the most ordinary of us, are enabled to adjust our perspective with something approaching accuracy. We see the littleness of things we call 'life,' and the things that really matter are thrust upon us, and will not be denied examination. In this way I saw you seated in this very chair—even as I saw you first, tarboosh and all."

There was a mischievous twinkle in his unmonocled eye which however passed away instantly.

"And?" I enquired encouragingly.

The serious far away look came into his deep set eyes again.

"I heard your remarks of nine and twenty months ago on the European situation. All you predicted has come to pass. The savagery of Germany. The correction of Belgium. The need for men, men and yet more men. The employment of Indian troops on the western front. The stupidity of the then existing war machine in refusing Egyptian aid when every available man was needed to crush the savage octopus. All this I heard from your lips whilst far away in the trenches and I understood. I began to see how futile our efforts of government had been, where our darker races were concerned. How necessary it will become for us to alter our methods if we hope to hold the richest part of our Empire. Our Empire in the East, our Empire in Africa. Through you I have been brought to understand that our insularity, our aggressive superiority, if you like, has caused us to under-rate the brains of Egypt, Africa and of India. That our rule of so-called native races should be more elastic—more sympathetic than heretofore. That we should infuse some of that policy towards native races within the Empire which characterised the reign of Queen Victoria. That we should adopt some of the French methods, which you extolled in 1914; letting the natives understand that they are really sons of the Empire, sharing the rewards even as they have shared the burdens."

He paused, his attention being arrested by a woman gleefully cantering past along the Row, astride a rather spirited animal, with three equally joyous male equestrians of military age in her wake.

"Yours is a wonderful people!" I remarked, as we watched the departing quartette. "How on earth did that trio slip through the military mesh?"

"Quite a mystery, old chap. Men who have

FRENCHMAN PRAISES BRAVERY OF THE NEGRO

News of how Marcell Knech, a representative of France, in a recent address to local physicians at the Hotel Plaza, praised the bravery of colored soldiers fighting for France, has just become generally known. While talking on the European War, the speaker showed a number of stereoptican views, one in which colored and white soldiers were in the same regiment.

At this point Mr. Knech proceeded to laud the bravery of the colored soldiers, stating that they had proved to be the most courageous and many had been awarded medals by Joffre.

This information was received in silence.

Race Problem – 1917

Moving Pictures

"BIRTH OF A NATION" WINS AGAINST WILL OF CITIZENS

3-24-17

Editor Manning of the Indianapolis World and Editor Knox of the Indianapolis Freeman Appear in *INTEREST* of Film

Chicago Defender

Dayton, Ohio, March 23.— Notwithstanding the fact that the best citizens of this city were against the "Birth of a Nation" being shown, the mayor consented to allow it to run. Members of the Race went to some expense putting their protests up in printed form, only to be called "black politicians" in editorials by the white press, who were playing for heavy advertisements. Last Wednesday morning a bomb was thrown into the camp of those against the film play when a hearing was granted in the rooms of the movie commission.

Knox and Manning on the Scene

Unannounced, unheralded came two members of the Race, Editor Knox of the Indianapolis Freeman and Editor Manning of the Indianapolis World, who were ushered into the room and sat with the "Birth of the Nation" people, who had come to fight any move on the part of the citizens to try to prohibit the showing of the play. Imagine the surprise of those men who had fought so hard to have the play barred, to find that two of their own race were playing the part of Judas. Knox stated that the "film was purely educational and in none of its parts reflected upon the Negro; that the film portrayed the devotion the Negroes had for their masters and the love of the black 'mammies' for young white soldiers." Manning acted as an asset by his silent influence. Of course the members of the Race lost the fight after two of their own had sided in with the film company. In view of their testimony and information the movie commission did not feel justified in passing an emergency ordinance.

Talking with E. T. Banks, one of the leaders in the fight against the films, he said: "We are crushed and chagrined that two such eminent Race men, knowing nothing of the local conditions in Dayton, should come from Indianapolis OPPOSING our purpose because, according to Knox, of their friendship for Mr. Miller, whose brother owns the Victoria hotel here." Both told Mr. Banks that they saw no harm to the Colored people in the film, and out of friendship to Mr. Miller of Indianapolis (theater owner) they had come to give some impressions on the subject. The pamphlet gotten up by the members of the Race here was a good evidence that they had intended to put up a good fight, but the appearance of these two men beat them.

Through With These Men

Dayton may appreciate them as editors and members of the Race, BUT Dayton is sorry for their views that can be warped through friendship to commercial interests, that time lays so lightly on their hands that they can traverse the area of two states to defeat the aims and purposes of "brother" Race men, who so earnestly strive to make better their own community.

Although the film started to show Friday night, the members of the Race are prepared to fight it, not only now, but till it is finally driven out of this place. It must be remembered that Editor Manning spoke before the Appomattox club in Chicago and there made a statement that "if the Negro press would say less against lynching and other outrages in the south, the better off the Race would be." The action of Knox has stamped the Freeman as an enemy to the Race. The same is done to Manning.

DIXON PLAY IN MASS. OPPOSED AT CHELSEA

The Guardian

REV. S. P. PERRY LEADS FIGHT AGAINST SOUTHERN RACE INSULT IN WAR-TIME—EQUAL RIGHTS LEAGUE CALLED IN AND N. A. A. C. P. ASSISTS—MAYOR WILLARD DELAYS AND REFUSES TO ACT—CLAIMS 3 COLORED CITIZENS TOLD HIM PRIVATELY PLAY NOT INJURIOUS— DISPARAGES OF SOUTHERN COLORED PEOPLE.

3-10-17

A race-loyal and earnest fight on short notice was made by Rev. S. P. Perry, pastor of the People's A. M. E. church of Chelsea on Monday against that dastardly race insult. The "Birth of a Nation" with the help of the Boston Branch of the National Equal Rights League at the call of the brave young clergyman. The fight was adjourned until Tuesday at which time Secretary B. R. Wilson of the Boston branch of the National Association for the Advancement of Colored people took part.

Mayor Willard finally refused to stop the infamous Dixon play, but Rev. Perry is to be praised for his stubborn fight against an inconsiderate Mayor and black visitors who kept in the dark. Rev. Perry's account of the effort is to be found in the Chelsea news on page 6 of this issue.

The Petition Presented to Mayor

Rev. Perry did not hear of the Dixon play until late Saturday, when the Mayor had gone home. He circulated a petition of protest at his church on Sunday and had a mass meeting after his church service Sunday night. Mrs. M. Carr Morris, organist, arranged the petition, Rev. Perry, a member of the Equal Rights League, sent word to Secretary Trotter of the Boston Branch Sunday evening. Early Monday morning Rev. Perry got Major Wm. J. Williams to telephone the mayor for a hearing. Mayor Willard would consent only to 8:30 a. m. or 3.30 p. b. and the latter hour had to be chosen.

2 Chelsea Citizens Protest.

The hearing in the Mayor's office was conducted by Rev. Perry. Several Chelsea citizens spoke including Dr. Henry S. Louis, the Vetrinarian. Mrs. Hodgkins and others, also Mr. John Adams of the League who said this was no time to spread dissension among American citizens, and Secretary rotter.

Portland Decision.

The Mayor refused to act because he cold not get hold of the manager of the theatre. The chief talk of the Mayor was that he should have been seen before the play was put on. He said he would have the manager present the next morning at 9 o'clock and wanted but a few present. Before 9 o'clock Secretary Wilson of N. A. A. C. P. was on hand. Rev. B. W. Swain and Rev. S. A. Brown who had been asked to come by Secretary Trotter of the League, Mr. Adams and a dozen Chelsea citizens were present and the owner of the theatre. Messrs. Wilson, Swain Trotter, Perry and others pointed out the race injury of the play, but in vain.

3 Black Traitors.

Mayor Willard was impatient, cross-questioned speakers as did Mayor Curley in 1915, and retorted to Mr. Trotter that the Southern Negroes did what Dixon charged. Messrs. Trotter and Wilson both denied and resented the charge and challenged the Mayor, who said Northern Colored were all right, to prove his statement. The Mayor finally discounted Boston protestants and said he had been told on inquiry by 3 Colored citizens of Chelsea that there was no reason for stopping the play. Rev. Perry demanded their names and Mayor Willard refused to give them. Major Williams was expected at the hearings but came to neither of them, which was unfortunate as he is the only Colored lawyer in Chelsea.

Mayor Willard witheld his evident decision till he could see his city attorney and later refused to stop the race- play.

POLICE BOARD DECLINES TO CANCEL CONTRACT OF "BIRTH OF A NATION."

Daily Herald. Dec. 17, 1917.

The Board of Police Commissioners through its secretary in a letter to W. Ashbie Hawkins, Esq., dated December 15th, declines to consider the protest made by Mr. Hawkins for the Council of Defense because the Council of Defense through some official of that body disclaim any responsibility for the protest and also because the protest was entered too late for action.

It also appears from the letter from the secretary that the Board would not have taken action if protest had been made and it had not been too late because in the opinion of the Board the "agitation" of the matter would be productive of more harm than to allow the play to proceed with its slanders upon the Negro race, its libel upon the character of one of the best and truest men in American history and a burlesque of Abraham Lincoln.

Evidently the Police Board in delivering its views in respect to "agitation" had in mind "agitation" by Negroes only. It is the usual attitude of mind of men of the white race towards Negroes. "Agitation" of any matter in behalf of or for Negroes or by Negroes is always harmful. "Agitation" of any and all measures oppressive or humiliating to Negroes is always proper, just and [illegible]

lent. Witness segregation, disfranchisement and Jim Crow agitations that never cease.

Of course the Honorable Board overlooked the fact that "The Birth of a Nation" is the most outrageous, lying and race disturbing agitation that has ever been pictured upon a screen. It is a defaming, degrading and humiliating agitation against the Negro that stirs up and intensifies the white race against the black and as a consequence embitters the blacks against the whites.

It is an "agitation," however, by white men against the Negro and being such in the opinion of the Board, should be given full swing and encouragement.

By a Staff Correspondent

Springfield, Ill., May 4.—Gov. Frank O. Lowden vetoed Major Robert R. Jackson's film bill without any warning and the entire Race in the state is up in arms against the action. No governor of this state in thirty years has performed such an act.

Chicago Defender

Change Wording of Bill

The governor claimed that the bill was vague and that some well meaning person might be arrested trying to show a decent film. When Major Jackson, better known as "Fighting Bob," changed the wording of the bill to meet the objections of the veto, and will reintroduce it in the legislature. All the members are with him, and spurred on by the fight Representative Benj. Lucas is making with him, Jackson is confident that the bill will yet become a law.

Prohibited "Birth of Nation"

The bill prohibited such plays as the 'Birth of a Nation" and other films which have a tendency to cause race hatred and race rioting. A careful poll of both houses of the legislature by the Chicago Defender representative shows that the bill will have little trouble in passing. Once more before the chief executive of the state, he may see fit to do otherwise than act as he did last week.

JACKSON'S BILL PASSED

CHICAGO DEFENDER NEWS SERVICE

Springfield, Ill., April 13.—Jackson film bill passed senate, 33 to 8. Bill prohibits such films as "Birth of Nation" from showing. Chicago Defender. 4/14/17.

Demand That Governor Cox Put Ban on "Birth of a Nation"

The Chicago Defender 2-17-17

Columbus, Ohio, Feb. 16.—An appeal to Governor Cox to stop the showing of "The Birth of a Nation" in Ohio by reversing last week's decision of the state board of censors, throwing down the bars to the film, was made by Columbus voters of the Race.

Resolutions condemning the film and the action of the censorship board were sent the governor after being adopted at a meeting of voters at Second Baptist church Sunday under auspices of the Poindexter brotherhood.

The meeting indorsed The Monitor for its stand in the "Birth of a Nation" affair and adopted a resolution commending action of Representative A. Lee Beatty, Cincinnati, in introducing a bill to prohibit showing of objectionable race prejudice films in Ohio.

Held "Gross Insult"

The "Birth of a Nation" resolutions refer to proposed exhibition of the pictures as a "gross insult to the people in general and the Colored people in particular," and proclaim the subject matter of the film an "infamous misrepresentation of the history and character of men who led in the affairs of the nation during critical civil war and reconstruction days."

The pictures, it is pointed out, "have a strong tendency to arouse prejudice, to create disorder and even to incite riot."

The stand of ex-Governor Willis and the action of the censorship board in barring the pictures during his administration are commended and vigorous condemnation imposed on "all persons who have now made possible this film's production in the state."

The resolutions proceed in part as follows: "Resolved, further, that we, the Colored people of Ohio, appeal to Governor Cox and to the board of censors to have said decision reversed.

Refer to War Crisis

"Resolved, also, that during the crisis through which our nation is now passing, the functions of government cannot afford to regard lightly the loyalty or ruthlessly insult any class of citizens."

They are signed by L. P. Henderson, attorney, who presided at Sunday's meeting, by F. L. Reynolds, president and J. A. Kane, secretary of the Poindexter brotherhood.

F. M. Mc ....

The committee consists of Rev. W. H. Bachelor, pastor of the church; F. M. McNeal, chairman; D. A. Prather, secretary; Edward Reid, David Worthy, J. C. Cooper, George Simmons, W. J. Swanson.

DISPATCH

COLUMBUS, O.

NEGROES TO PROTEST AGAINST FILM SHOWING

TRENTON N. J. GAZETTE

DECEMBER 3, 1917

For the purpose of protesting against the showing of "The Birth of a Nation" in this city, the National Independent Civic and Political Colored Voters' association will hold a meeting tonight at the Mt. Zion church on North Willow street. Rev. J. S. Starks, of Princeton, will preside. The speakers for the evening are Dr ... rs, Dr. C. L. Flipper, I ... Rabbi H. K. Jacobs, ... Dr. S. B. Burchmor ... Hood and

A NEGRO'S PROTEST.

To the Editor of The Dispatch.

Sir: The Dispatch has protested editorially against "mischievous film plays," such as "Patria," because it creates without reason hatred of the Japanese. But it did not support the Beatty bill prohibiting such plays, and it has not opposed the presentation of "The Birth of a Nation," which has now been passed by the censors. The last named play is billed for this city in April. That it creates race hatred and prejudice wherever shown goes without contradiction. Those of my race, like myself, who have spent the greater part of our lives in Columbus, have mutually interested ourselves in her every welfare and development and who for many years made The Dispatch and State Journal daily companions in our homes and sought their counsel, do not understand why it is that Japan is respected and honored to the exclusion of the American negro. Has Japan done more to build up our institutions? Has she shown greater loyalty to them and our country's flag? Has she in any way proven the greater benefactor? Justice cries from twelve million loyal hearts for an answer.

It's true Japan has a standing army and navy. We have none. She also has battleships, and upon these ships are guns, and behind every gun is a man trained to shoot. How shall we conclude? Does fear rather than justice rule the passion of this nation? Some men's conception of an ideal husband is to smile and grin in the face of every strange woman he meets, while he treats his own wife and household like brutes.

I make this defense, not because that infamous misrepresentation, "The Birth of a Nation," is to be thrust upon us. Can we stand it? Yes, we can stand it. We have stood worse. I make it because it is right and just before Almighty God to make it. I make it because it is right to be right. I make it because it is just to be just. I make it because great men everywhere are influenced by principle and not by policy or through fear.

A world's war is facing this nation. President Wilson and his advisers are seeking the peace and good will of all nations. The feelings, lives and rights of all nations and races are sacredly guarded and protected except the negroes. Barred we are entirely from the navy. We shall not be needed in the military. No, we have not a man to spare nor one drop of blood to shed.

Justice, thy slumber must be broken; they sword shall one day be unsheathed. Henry C. Randolph.

Appeal

Memphis Tenn.

NEGRO MINISTERS PROTEST.

Negro ministers who are members of the Interdenominational Ministerial Alliance yesterday called upon Mayor T. C. Ashcroft to protest against exhibition in Memphis of the "Birth of a Nation," on the ground that it tends to create race prejudice. If the picture is to be shown they urged that certain parts of the film be removed.

The protest was signed by the following committee: C. W. Graham, chairman; W. Louis Petty, secretary; T. J. Young, reporter; E. H. Taylor, L. R. Warren, H. Green, W. M. J. MacMichal, J. W. Shaw, W. M. H. Young, B. Graham and W. M. Elliott.

The Guardian Nov-10-17

DR. HENRY S. LEWIS

Of Chelsea, Mass.—Prominent citizen of Chelsea, who protested Dixon Play before Mayor.

Guardian 11/10/17

MAJOR WM. J. WILLIAMS

Of Chelsea—Former Chairman of Chelsea Board of Aldermen and only Colored Lawyer in Chelsea who failed to appear at either hearing against "Birth of a Nation"

Race Problem – 1917
Moving & Pictures

Maj. Jackson's Great Speech Which Won for Him His Film Bill

Goes on Record as Doing Something for the Race; Lucas' Speech on Constitutional Convention Which Brought Applause

In last week's issue on page 1 the Chicago Defender carried a story which all the people in this great state were glad to see. It read as follows:

"Jackson Bill Passed.—Springfield, Ill., April 13.—The Jackson film bill passed senate, 33 to 8. Bill prohibits such films as 'Birth of a Nation' from showing."

This bill will become a law as soon as Governor Lowden puts his signature to it. Major Robert R. Jackson, head of the uniform rank Knights of Pythias, major of First Battalion, Eighth Regiment of Infantry, Illinois National Guard, Mason, Odd Fellow and prominent worker in the state legislature in the interest of our race, is sponsor for this bill. It passed the house of representatives on March 22 after a speech in its behalf by the honorable gentleman. Wednesday, April 11, it went to the senate and there became a law. Chicago Defender. 4/21/17.

Benj. Lucas, another representative, but from the First district, spoke in favor of the constitutional amendment, which we also quote below to give our readers the exact account of what was said by these two men and what is now a part of the record of the legislature of the state of Illinois:

Jackson's Masterful Fight

Mr. Jackson—I desire to call up house bill No. 21 on the order or third reading.

(Bill read.)

Mr. Jackson—Mr. Speaker and gentlemen of the house: This bill was before the house two years ago and passed by the magnificent vote of 114 "yeas" and 2 "nays." Owing to the peculiar political complexion of our senate two years ago, and many of us have knowledge of the fact, the bill failed by one vote of the senate. Many bills of merit met the same fate on account of the peculiar political conditions there.

This bill seeks to prevent the showing of moving pictures of the burning or hanging of a human being. I can hardly believe that any member of this house is in favor of such a class of pictures. I do not intend to take up the time of the house this morning with an extended speech on this question, but there are a few thoughts expressed by the best people of the United States, of our state and our county touching upon the viciousness of this particular class of pictures that I wish to give you. That I may not be misunderstood, I wish to say that I myself am a movie fan. I attend the moving picture theaters in Chicago regularly, and my family also attend. I am not opposed to moving pictures. Rather I am a champion of their cause, but as to the viciousness that we find in a certain class of pictures, to those pictures I am opposed and that condition I am trying to correct.

That I may interest you I want to read to you just a few lines from the Chicago Tribune of very recent date which gives expression to this sentiment:

"A motion picture may be bad for society if it teaches youth to disobey the law by freeing criminals for maudlin and sentimental reasons."

Henry Haser, one of the great writers of Chicago, visiting a theater recently on Halsted street, furnished this sentiment:

"Recently I visited a moving picture show on Halsted street. Of all the wretched, immoral pictures I ever witnessed this was the most disgusting. It revealed a girl out of a position street soliciting near a cheap hotel. Then came a suicide scene; then an attack in a politician's office above a barroom, where everybody was drinking whisky. It wound up with a murder and lynching scene.

"The theater was full of children of all ages. Such pictures are not fit for adults to witness, much less children. They should be stopped."

And the movie ban has been placed by the county commissioners of the county of Cook on recent pictures, and Mr. Eckhart (John W. Eckhart) expressed his sentiment when he announced at a meeting of the board of education that a plan should be presented to protect small school children from vicious moving pictures.

Very recently in Aurora they had the same condition, where hundreds of children were lured from their studies to a moving picture theater by a longing for adventure and an opportunity to see it vividly enacted on the screen were shooed away from it this afternoon by policewomen.

Teachers had noticed that the boys and girls were absenting themselves in large numbers on Wednesdays, and by dint of much questioning learned that on this day the absentees were undergoing thrills incident to the showing at the "B" theater of a serial film which abounds in blood, battle and exploits in crime.

Surely, gentlemen, you are not in favor of a class of pictures that is creating that kind of a condition among the school children of our country.

The Chicago Daily News in speaking of white slavery, those pictures that picture white slavery—and I am sure that you are not in favor of them, because they approach this same standard of pictures that I am trying to prevent—and they say that white slavery pictures should not be shown. I now read you an editorial from this splendid newspaper and which is worthy of attention at this time.

"When the national board of censors announced that it had ruled against the 'white slave' as a subject for moving pictures it said that its action had been taken after hearing from leading exhibitors in sixty-three of the principal cities that their patrons do not want 'white slavery' pictures. Both the decision by the board and the conclusions of the exhibitors are cheering. They show a healthier state of the public mind than some observers had realized. Probably if the facts were known it would be found that an overwhelming majority of the people who go to the 'movies5 detest indecency on the screen and that the producers and exhibitors would be more prosperous if they made it a rule never to show a scene debased by prurience."

The Chicago Tribune in speaking of Mr. Griffith's "Intolerance" has the following comment to make:

"His new movie is as unreal a piece of pictured reality as ever was put on the screen. It is a bit of extravagant barroom conversation transferred to great pictures."

We censor the movies for moral reasons, but do not think it important to criticise them for their outrages against the intelligence. They serve the gross superstitution of people and thereby do a real damage to the community common sense.

For the present the movies mainly insist upon using bunk as the motive of human action and largely refuse to accept the rationality of cause and consequence. They are debauching the minds of the people who see them, for that reason, and Mr. Griffith has no equal in this art. But the cure is elsewhere than in censorship. That would be a short cut, but it is one which seemingly cannot be taken.

Mr. Griffith fattens a considerable number of foolish popular notions regarding the custodial functions of the state. He tries to make the supervision and care of the unfit abhorrent and odious, trying with a cheap trickery of presenting helpless virtue imposed upon by malice disguised as righteousness.

So long as the people consent to be bunked by the movies they will be bunked. They are their own most effective censors.

White slavery and lynchings should not be shown in moving pictures, and the greatest one that I have to call your attention to this morning is the incident of a gentleman in Pennsylvania. The following article appeared in the Chicago Examiner and will be of vital interest to you:

"Sheriff Michael Hartneady of Mauch Chunk, Pa., has the opportunity of his life to reap a rich harvest if he wants. His opportunity to acquire sudden wealth is in the hanging of Martin Leskosky, arrested at Tucson, Ariz., for murder and who will pay the penalty of his crime by being executed at the gallows.

"Many have made application already to witness the execution and are willing to pay a high price to witness the deathly penalty inflicted. Although the electric chair has been substituted for hanging in that state, Leskosky was convicted and sentenced to be hanged before the law was enacted. This will be the last hanging in the state, hence the desire to witness it.

"A motion picture company has made a proposition to Sheriff Hartneady to take a picture of the scenes incident to and including the hanging, and the company proposes to make it a feature film. As most of the pictures thrown on the screen are representations of the real, this would be a genuine picture of the taking of a human life. Consequently it has appealed very strongly to the film company as a big opportunity."

Mr. Igoe of Chicago—May I ask the gentleman a question?

Mr. Jackson—Yes, sir.

Mr. Igoe—Would your bill prevent the taking of pictures such as were taken down at Murphysboro of a hanging there?

Mr. Jackson—A hanging scene there; yes, sir.

Mr. Igoe—A colored man was hung there and the sheriff insisted upon a public hanging and pictures were taken of it. And when another prisoner was to be hung the sheriff again insisted upon a public hanging.

Mr. Jackson—And Judge Dunne prevented it, or Governor Dunne, rather.

Mr. Igoe—Let me ask you another question: Would your bill prevent the showing of "The Little Girl Next Door" in Chicago?

Mr. Jackson—I have not seen "The Little Girl Next Door." Mr. Igoe, so I cannot say.

Mr. Igoe—Do you happen to know who controlled that picture up there?

Mr. Jackson—No, sir.

Mr. Igoe—Do you happen to know that it was shown with the full approval of the city administration of Chicago?

Mr. Jackson—I think there was some contest about it; I didn't follow it up very closely, "The Little Girl Next Door."

Mr. Igoe—Don't you know that the present administration has practically abolished the moving picture censor?

Mr. Jackson—I cannot say as to that, Mr. Igoe.

Mr. Igoe—Don't you know that is true?

Mr. Jackson—I cannot say that that is true.

Mr. Ellis of Kane County—What has that got to do with this bill?

Mr. Igoe Withdraws

Mr. Igoe—Is Mr. Jackson making the speech or is Mr. Ellis?

Mr. Jackson—Mr. Jackson is trying to make a speech and the gentleman by interrogatories is trying to break it up.

Mr. Igoe—I am not trying to break it up.

Mr. Jackson—Apparently so.

Mr. Igoe—I will not interrupt further.

Mr. Jackson—Now, Mr. Speaker and gentlement of the House, "The Little Girl Next Door," that Mr. Igoe refers to I have no knowledge of. I do not know that there is a scene in there that pictures the lynching or the burning of a human being. If there was some such scene in there, Mr. Igoe, I would have some record of it, because I have made a study of this subject for the last four years, and I can not say that there is.

In "The Birth of a Nation" there is a scene where they picture a member of my race as chasing a white girl, about seven or eight years old, and he pursues that victim over various fields and finally to the top of a great mountain, where this child is forced to jump off of this high cliff into a bloody chasm and dash its brains against the rocks below. That scene is in the "Birth of a Nation." And finally a lynching follows that forces a prejudices against that class.

Surely you can not favor the exploitation of a scene of that character; I can not because it is inhuman.

Finally, I want to say, Mr. Speaker, that the Y. M. C. A.'s of this country and the entire world have passed a rule that no such picture shall be shown in their institutions throughout this country, and bills have been introduced of a similar character in the congress of the United States and in the state of Ohio.

The leading film companies favor the creation of a federal censorship in the

"The Paramount Pictures Corporation, following:

he Famous Players Film Company, the Jesse L. Lasky Feature Play Company, the Equitable Motion Picture Corporation and the World Film Corporation, on January 26, 1916, filed a brief for federal censorship of films, signed by attorneys of all above companies, in which they said:

"The production of vicious pictures is constantly increasing, just because they are more profitable. If the industry is to endure, if decent people are to stay in the business, this cancer must be cut out."

Why, the president of the United States has also spoken on this question. He said recently in an address to an assemblage in the city of Philadelphia, Pa.:

"You cannot be an American if you think of yourselves in groups. America does not consist of groups. A man who considers himself as belonging to a national group is not yet an American.

"My advice to you is to think first not only of America but to think first of humanity, and you do not love humanity if you seek to divide humanity into jealous camps.

"I am sorry for the man who seeks to make personal capital out of the passions of his fellow men. He has lost the touch and ideal of America. The man who seeks to divide man from man, group from group, interest from interest in the United States, is striking at its very heart."

Gentlemen, that is a splendid sentiment coming from the President of the United States, particularly considering the position that he occupies before the nations of the world at this particular time.

I hope that I have impressed you with the thought of the best minds of the nation in this matter. I ask you to vote for this bill because it is in the interest of humanity, it protects the citizens of this great state and I believe that it is a class of pictures that should not be shown to our children, and it is in the interest and welfare of all the people of the great state of Illinois. Two ways lie open to you—one leading to an even lower and lower plain, where are heard the cries of despair and the curses of the poor, where manhood shrivels and possession rots down the possessor, and the other leading off to the highlands of the morning, where are heard the glad shouts of humanity, and where honest effort is renewed with immortality. Gentlemen, I thank you. (Applause.)

(Roll call.)

The Speaker.—On this question the "yeas" are 115, and the "nays" 8; the bill having received the necessary constitutional majority is declared passed, and the clerk will report the title of the bill.

Lucas on the Constitutional Convention

Mr. Lucas.—(On roll call.) Mr. Speaker, and gentlemen of the house: I occupy a very unique position in this general assembly, belonging, as I do, to a distinctive race variety, concerning which there is an erroneous impression that this peculiar race variety usually stands as obstructionists, feeling that they do not understand or conceive as other people do, feeling that they are not vitally interested in the things in which the great citizenship of a great state are interested. I occupy, as I say, a very unique position, but I want to say that this race, represented in part by my humble self, always look propositions that are being considered by the people as a whole squarely in the face, weigh them absolutely upon their merit, considering them as is becoming a citizen of the great state of Illinois, irrespective of race or nationality.

I confess that I had some misgivings as to the need for and the benefit to be derived through the adoption of this resolution, it appeared fraught with many dangers, but when I canvassed the history of this great state, when I looked to the south and saw looking down upon me in life likeness the martyred Lincoln, when I think of that gift to this great country; when I think of that great gift to humanity; when I think of the gift of Elijah P. Lovejoy to the great cause of abolition: when I think of the gift of Ulysses S. Grant and the Black Eagle John A. Logan to the honor of this country; when I think of the wisdom of this legislature in placing upon the statute books of this great state such laws as guarantee to every man the right of liberty and the pursuit of happiness such as is enjoyed in no other state in this Union, then my confidence is restored, my belief in the same deliberate judgment of the people of this state, that they will safeguard the interests of me and mine, is steadfast.

I believe that this is a step in the right direction. (Applause.) This movement bids fair to progress. This state, as I understand it, is handicapped by constitutional limitation; our taxing system is such that in only a matter of years, if it continues to increase as it has increased in the last decade, it will be almost impossible for the common people, the class to which I belong, to own or possess realty in this state. If for no other reason, I feel that that is sufficient for the adoption of this resolution.

Again I want to say, and may it be that I may not have to make this declaration again, that this race with which I am identified are as vitally interested in the things that are of interest to the people of Illinois as any other of its citizenship.

I desire to be recorded as voting "aye." (Applause.)

(Roll call continued.)

BEN. H. LUCAS
State Representative from Chicago.

FREAK BILL AIMED AT MOVIE

Nashville Banner 1-26-17

Special to the Globe.

Springfield, Ill., Jan. 24—The first bill of a freak nature to be introduced in the General Assembly was introduced today in the House by Representative Robert R. Jackson, a Negro from Chicago. It provides that any corporation, person or combination of persons, who shall advertise, publish present or exhibit in any public place in the state any lithograph, drawing, picture, play, drama or sketch that tends to incite race riot or race hatred shall be guilty of a misdemeanor and shall be fined not less than $200 or more than $1,000 for each offence. The bill is directed at Thomas A. Dixon's moving picture play, "The Birth of a Nation," and at such photographs as were shown in the theatres of Murphyboro of the hanging of Joe DeBerry, a Negro, there for murder.

Anti-Movies Bill Awaits Illinois Gov's Signature

(Special Dispatch from a Staff Correspondent.)

Springfield, Ill., April 11.—The Colored people of Illinois have been successful in getting the Jackson bill passed by both houses. It is intended to prevent exhibitions of pictures like the "Birth of a Nation," on the ground such pictures incite race hatred. The bill now goes to the governor for his signature.

THE INFAMOUS FILM 'THE BIRTH OF A NATION'

The Gazette 2/24/17

Washington, D. C., Feb. 8, '17

Hon. Harry C. Smith,
Cleveland, O.

My Dear Friend Smith: I have written a letter to the mayor (Davis) urging him to prevent, if possible, the showing of the picture known as "The Birth of a Nation," in Cleveland. I have seen this picture in Washington and it can serve no purpose other than prejudicing white people against colored people. I was surprised a year ago to see, in the capital of my country, the confederate flag applauded more than was the "Stars and Stripes," but such was the case at the time this picture was displayed in this city. I trust it can be prevented.

Sincerely,
HENRY I. EMERSON.

Congressman Emerson is right—the miserable film does prejudice whites against our people, and more. It ridicules the loyal soldiers of the war of the rebellion and treats with contempt, even worse than contempt, such historical characters as Lovejoy, Garrison and Phillips, as well as the entire North. It glorifies the infernal rebel rag known as the "confederate flag," also the ku klux klan, the rebel soldiers and everything else southern. It is a vile insult to the intelligence of this state to even ask to exhibit it anywhere in Ohio, to say nothing of Cleveland, the most progressive city in the "Buckeye" state. Mayor Harry L. Davis stopped the exhibition of the film "Purity," a photoplay not one hundredth as vile, rotten and harmful as the infamous "Birth of a Nation," which has already been announced for this summer's run at the Opera house or the Hippodrome. Will he do as Congressman Emerson and the great mass of the decent people of this community ask? We shall see!

Editor The East Cleveland Herald,

Dear Sir:—Fully appreciating the friendly feeling toward my people that prompts your excellent paper to say that "The Birth of a Nation" is "a very insulting picture to the colored people," I wish to call attention to the fact that this film is even more insulting to the loyal soldiers of the war of the rebellion, to the patriotic sentiment of the North and all who glory in the fact that Lovejoy, Garrison and their kind of leaders lived. It glorifies the southern rebels, the ku klux klan (night riders and murderers, prior to and during the Civil War) and everything else southern, to the detriment of about everything northern. Then, too, many of the infamous photoplay scenes are vitally harmful, from a moral viewpoint, to the young people and children as well as older persons. Its most harmful scene to my people is the one that seeks to impress all who see it that southern Negroes are rapists, something that statistics prove is not true, as all know. A young and impressionable man (white) on witnessing this terrible scene in a Ft. Wayne, Ind., moving picture theatre, last year, shot and killed the first member of my race he met on leaving the theatre. The person to lose his life was a lad, a school boy of that city. "The Birth of a Nation" seeks to impress people that the South was right and the North wrong in the war of the rebellion; to harm the colored people, ridicule northern Civil War veterans and the abolitionists; glorify the infamous ku klux klan, etc. It should not be allowed to exhibit in any state in this Union.

Yours sincerely,
HARRY C. SMITH.

Mayor Davis has taken the position that the "Birth of a Nation," the motion picture that does the colored people (and civil war veterans) a great injustice, should not be shown in Cleveland. The mayor is right and should be upheld by every person in the city that believes in justice. Motion picture makers can find subjects that will not offend any nationality and should be forced to do so.—E. Cleveland Herald. Mayor Thompson of Chicago, took the same position early last year, against the same infamous photoplay but that did not stop "The Birth of a Nation" from exhibiting in that city. It is now on its THIRD LONG RUN, in Chicago, since Mayor Thompson "took the position" against it. It will pay our people here in Cleveland to remember this, put more reliance in themselves than in other people, get together and have a central organization for well directed effort and stop doing so much unnecessary work because of a lack of it. Will the C. A. of C. M., the N. A. A. C. P. local branch and other organizations heed?

Letters to Mayor Davis and Gov. Cox protesting the showing of "The Birth of a Nation" in Cleveland moving picture theatres were being prepared Tuesday by E. R. Wright (white) secretary of the Cleveland Ministers' union, following a resolution taken by ministers at a meeting, Monday. "What is the use of stirring up all the old hatred now?" said Wright in defense of the ministers' action. "The war is over and everyone is happy. There is nothing to gain by showing this picture."

The Cleveland Moving Picture Bulletin, Columbia building, said last Saturday: "The mayor (Davis) already has issued this statement: 'I don't think at this time we have the power to bar this film, but I don't think it ought to be shown.'"

THE BEATTY BILL DOOMED!

"The Birth of a Nation" to Have a Clear Field in Ohio Unless the Governor Interferes.

Special to **The Gazette.**

Columbus, O. — Hearing on the Beatty bill which as a law would prevent the showing of such photo-plays as "The Birth of a Nation" took place, Tuesday, before a House committee. Several of our people spoke in favor of the bill. The committee room was crowded with spectators. Representative Beatty is hopeful that the bill will be favorably reported by the committee. There is no assurance however that it will be shoved up far enough on the calendar to go to a vote before the Legislature adjourns. And even if it should reach a vote in both branches of the Assembly, and be passed, it will be ninety days thereafter before it would become a law, and in that time the infamous film, "The Birth of a Nation," could be shown in every city in Ohio. The best plan at present would be to get Gov. Jas. M. Cox to use his influence with the Censor Board to postpone the exhibition in Ohio of the miserable photo-play. Representative Beatty has worked hard to secure a favorable report and the passage of his bill in the House, and both Democrats and Republicans have proffered their support, one Democratic senator promising to take charge of the bill if it reaches the Senate. As the Legislature is scheduled to adjourn March 8, it is doubtful if the bill passes the House before adjournment. So the outlook is anything but encouraging. The editor of **The Gazette** and his aggressive efforts are not only missed here at this particular time but sadly needed. The colored men here, who have tried to help, are willing-workers but inexperienced and therefore not effective. The infamous film seems to have a clear field in Ohio, this time.

Race Problem - 1917

South America

WHEN THE BLIND SEE.

Trade with the average American means dollars. The Almighty Dollar is the strongest argument with which to appeal to the prevailing sentiment of America. But it has not yet been used to its fullest extent in the matter of eradicating racial prejudices. Mr. Roger W. Babson, a financial authority and noted statistician, has been for a considerable time investigating the causes that have prevented the United States from establishing fixed trade relations with the Southern Republics. The usual reasons of faulty business methods, careless packing, indifferent service, unreasonable and arbitrary treatment of customers have been assigned and accepted as affording good ground of American failure in this direction.

But Mr. Babson has evidently tired of the continued evasion of the main issue and has tried to open the eyes of the American business man to the real causes that lie at the bottom of his failure to grab the golden opportunity that has so long been enjoyed by the German trading interests. In the series of luminous articles that he has written for the New York Mail on this important subject, the crux of the situation was finally revealed. It is summed up in the following sentence:

> "Before Latin-America will ever take us seriously, we must revise our treatment of the colored race."

This patent truth has been apparent to any American who has ever visited the Latin-American countries, but most visitors have been wilfully blind to the facts and those who recognized them had not the courage to publish them on their return. The statistical mind of Mr. Babson ignored these facts as long as possible, for they could not long have escaped his acute observation. He may not add to his popularity, but he certainly deserves the thanks of his countrymen for endeavoring to open their eyes to the stumbling block of their own creation.

The American people are afflicted with a more or less wilful state of mental blindness in regard to the question of race and color prejudice. Many resolutely shut their eyes to the injustices born of colorphobia, while prating loudly about the blessings of liberty and democracy. These are the hyprocrites and modern type of the pharisees. Others, may be a smaller class in numbers, are carelessly ignorant of the disadvantages of proscription on account of race or color; when casually brought into contact with a member of the class in question and finding nothing abnormal in his make-up, are inclined to treat him the same as any other individual. They can hardly be made to realize the harsh realities that are born of the discrimination based on prejudice.

The last class of Americans are those whose stock in trade is based on the breeding and maintenance of race prejudice. To this class the inculcation of color caste is the breath of life, the sole creed to which he is faithful. White supremacy is his law and gospel and Judge Lynch is the chief of his prophets. It is hard for the American born and bred in this school of race hatred to ever emancipate himself from its belittling influence. And yet it has been done.

May the blind be made to see and in seeing, mend the error of their ways.

SPRINGFIELD MASS REPUB
AUGUST 20, 1917

There are more than 6,000,000 Africans among the 17,000,000 of people in Brazil, and many of them the crudest type of Negro on the American hemisphere.

In Peru and Ecuador only one person in 17 is white, nearly three-quarters are Indian, the rest are Chinese and mixed—very mixed.

Race Problem – 1917
United States

Tells Negroes To Wage a Bloodless War for Their Constitutional Rights

New York Age 2-25-17

The Negroes of the United States should wage a bloodless war for their rights at this crucial period of the country's history, was the opinion expressed from the pulpit by the Rev. A. Clayton Powell, pastor of the Abyssinian Baptist Church, at Sunday's services.

The speaker referred to the demands made by the 400,000 railroad workers, who threatened to walk out at a time when America needed every car and the services of every railroad man; of the fight of the Irish for home rule during the present European conflict, and of the overthrow of the Romanoff dynasty in Russia by the common people.

Dr. Powell's views follow:

"In my opinion, this is the proper time for us to make a special request for our constitutional rights as American citizens. The ten million colored people of this country were never so badly needed as now. They are not only needed in the factories, business firms, and on the farms, to produce the necessities of life, but they are needed to help keep the Mexicans quiet, to help sweep the commerce destroying submarines of the Central Powers from the oceans, to help crush German militarism, and perhaps they will be needed sooner than some people expect to prevent the Japanese from landing on these shores to ask for a redress of their grievances which have been piling up for the past few years.

Get Assurances of Better Treatment.

"As a race we ought to let our government know that if it wants us to fight foreign powers we must be given some assurance first of better treatment at home. Perhaps some will say that this is an inopportune time for such talk. Some may argue that to demand our rights now, when the nation is perhaps facing the greatest crisis in its history, would show a lack of loyalty and patriotism. Those who make such arguments are not acquainted with the rise and development of races.

All history will prove that most oppressed people have secured their rights when their oppressors were facing a crisis.

The Irish people thoroughly understand this philosophy of history and they are now making a supreme effort for home rule. This effort is being made at a time, too, when the English government needs all of its men and all of its resources to fight enemies on land and sea; and everything indicates that the Irish are going to get the independence for which they have been seeking for years, because they know how to seek at the proper time.

"Four hundred thousand railroad employees secured eight hours' work with ten hours' pay the other day because they threatened to walk out on a day when America needed every single car and every railroad man in the country. At a normal time the American people would not have yielded so readily to their just demands.

"For centuries the common people of Russia have been depressed and crushed by plutocracy and absolutism. In vain they have attempted to secure their liberties in times of peace, but a few days ago when surrounded by foreign foes these people rose up en masse and accomplished the complete overthrow of the colossal rotten superstructure of the Romanoff dynasty, and in twenty-four hours succeeded in abolishing all racial, social and religious distinctions. The new government has already assured the entire Russian people of their political freedom and equality before the law.

Government Has Stood By With Arms Folded.

"Why should not the colored Americans make a bloodless demand at this crucial time for the rights we have been making futile efforts to secure for the past fifty years, instead of hurrying telegrams and special deliveries to Washington assuring the government that has persistently stood by with folded arms while we were oppressed and murdered that the ten million Negroes may be used as targets for German bullets and shells?

"It would not cost the President, governors and representatives a single cent to ask, in their speeches and messages, the American people to abolish 'Jim-Crowism,' segregation, and the awful lynching institution, and give to colored men political equality; but it would mean a new birth of freedom for ten million people who have always stood ready to give their life's blood to perpetuate American institutions.

"In spite of all that the big Negroes are saying to the contrary, this is the psychological moment to say to the American white government from every pulpit and platform and through every newspaper, 'Yes, we are loyal and patriotic. Boston Commons, Bunker Hill, Gettysburg, Fort Pillar, Appomattox, San Juan Hill and Carrizal, will testify to our loyalty. While we love our flag and country, we do not believe in fighting for the protection of commerce on the high seas until the powers that be give us at least some verbal assurance that the property and lives of the members of our race are going to be protected on land from Maine to Mississippi.' Let us have the courage to say to the white American peoule, 'Give us the same rights which you enjoy, and then we will fight by your side with all of our might for every international right on land and sea.'

"If this kind of talk is not loyalty, then I am disloyal; if this is not patriotism, then I am unpatriotic; if this is treason, then I am a traitor. It is not that I love Caesar less but these black Romans more, who have been true to the flag for two hundred and fifty years. It is infinitely more disgraceful and outrageous to hang and burn colored men, boys and women without a trial in the days of peace than it is for Germans in time of war to blow up ships loaded with mules and molasses."

TO BRING UP 15TH REGT.

TO ITS FULL STRENGTH

A conference participated in by Col. William Hayward of the Fifteenth Regiment, and promient colored men of Greater New York, was held Tuesday evening at the Fifteenth Regiment Armory, Seventh avenue and 131st street, at which the question of bringing up the regiment to the numerical strength required by the Federal Government, was discussed.

It is the desire of Gov. Whitman and Col. Hayward that the Fifteenth Regiment be placed on the same footing as the other regiments of the State of New York, and it is necessary that it have the full quota of officers and privates required by the authorities at Washington before becoming a unit under Federal supervision.

Col. Hayward was assured at Tuesday evening's conference that he would receive the co-operation of the colored people in his efforts to secure the number of men wanted, and it was decided to hold meetings on street corners and urge young colored men to enlist in the National Guard. A parade of the Fifteenth Regiment will be held Saturday afternoon at 5 o'clock. The regiment will be escorted by a large delegation of Negroes, and the line of march will be through the principal streets of the Harlem District.

The citizens are asked and urged to encourage the boys of the Fifteenth. Among those co-operating with Col. Hayward are the Rev. J. W. Brown, James C. Thomas, the Rev. A. Clayton Powell, Charles W. Anderson, John W. Connor, John E. Nail, the Rev. W. H. Brooks, Dr. E. P. Roberts, Eugene L. Moore, Barron D. Wilkins, Henry C. Parker, James W. Johnson, the Rev. R. M. Bolden, Fred R. Moore, Leroy Wilkins, Clarence Dodson, Dr. Chasles H. Roberts, George W. Harris and Dr. York Russell.

New York, June 12.—An increasing race friction, breaking out in the form of gang and fist fights, and due, principally to the unrest of the black race over the unpunished lynchings and burnings and the continuance of color lines in the army, navy and places of public accommodation, has been evidenced throughout the city during the past week. A Fifteenth Infantry trooper was beaten by a gang of white ruffians on Sunday night in upper Harlem. Monday night a gang of colored men sought revenge and, in turn, began beating up white men who offered fight after a recruiting meeting on 135th street, near Lexington avenue.

Patrolmen Rose and Thompson, of the Thirty-eighth Precinct, heard yells and arrived on the scene in time to find five men in need of medical care. Their assailants had vanished.

The five were treated for scalp wounds in the station house by a surgeon from Harlem Hospital. One of them was colored but so lightly he was mistaken for a white man. They were Leon Boch, thirty-five, merchant, 574 St. Nicholas avenue; Jacob Cohen, twenty-nine, clerk, 227 West 145th street; Arthur Gluck, twenty-six, salesman, 118 West 90th street; Moses Klahr, thirty-five, 2547 Eighth avenue, and William Thomas, forty-nine, colored, 157 West 133d street.

Later in the evening a similar fight took place in West 52d street, with the result that one white man was so badly beaten up that he had to be treated at a hospital and a colored man was patched up by his friends.

JUSTICE FOR THE NEGRO.

Ft. Atlanta Independent 2-24-17

There appears an article in Collier's Weekly, January 27th ult., which makes interesting reading. It was written by Mr. Julian Street, who made a trip through the South and gives his observations on the Negro problem in the South. We do not agree in every respect with Mr. Street, but on a whole, his article is fair and breathes a spirit of a fair and impartial mind.

Mr. Street divides the Southerners into three broad classes. Upon this point he says: "First, I would mention a very small, scattered, but growing class, which works for the betterment of conditions among Negroes—whether for humanitarian reasons or for the protection of the white race. The general South does not entirely approve of this class, ranking it with the well-intentioned but (and the South feels) misguided 'Yankees,' engaged in Negro educational work. Second, comes the large body of average Southerners; good people who are in all essentials just about like good Americans everywhere else—excepting that there is more pure Anglo-Saxon blood in the South than in any other part of the country. These people believe that the 'Yankee' will never know him because he does not know him in the mass and at first hand. For many old Negroes who are personally known to them they often have real affection, while toward the whole race of 'good niggers' their attitude resembles that of kindly people toward reliable, affectionate, well-behaved dogs: that is to say, a humane, friendly, but distinctly superior attitude, coupled with a sincere conviction that a good dog has a place in the world, that he should be satisfied with that place, and that, because of his limitations, it would be a waste of time to try and elevate him, intellectually, beyond a certain point. If, for the sake of carrying out the fancy, you will imagine a situation in which powerful dogs should grow very numerous, over-running the land, often times becoming savage and menacing safety, then you will have pictured a situation in which these people would believe it proper to find some way of keeping those dogs in their place, and

if it becomes necessary, they would kill them in order to do so. If, upon the other hand, the dogs, though numerous, were not dangerous, the best ones would belong to certain families, and the rest would be strays, wandering about, picking up what they could, filching a little food here and there, being punished for doing it, sometimes tossed a bone when there was one to spare, often being kindly used, but sometimes not—depending upon the disposition of the persons with whom they came in contact.

"A third class of Southerners, not so large as the second, but large enough to make itself felt as a great force, is composed of the more ignorant whites, and may be compared with a similar class in the North. From this stratum of society, almost exclusively, spring the mobs which in many Southern States, lynch Negroes for offenses other than the great offense and sometimes for relatively trivial transgressions."

In this classification Mr. Street is essentially correct. There is no doubt that there is a very small class growing in numbers which is interested in the betterment of Negro people and believes that it is the best interest of both races that the Negro people should be educated and developed like other people. The colored man has very little trouble with this class, but unfortunately, they are small.

He is right about the second class, who believe that they know more about the Negro than anybody else and therefore should be left entirely alone in their dealings with him. This class does seem to have an effection for the "old mammy" and "old uncle" as they call them, but can never see any good in the young Negro. They seem to have an inveterate prejudice against this class of Negroes, but even in this class you will find great attachment to some of the young Negroes, but they are generally the Negroes who have no manhood and very little ambition. They care very little for the self-respecting and ambitious Negro; it is generally that class that goes with hat in hand, saying, "Yes sir, boss," that they are so much attached to and they are very frequently heard to say when they get sick or die that, "He was a good nigger."

About the third class, Mr. Street is right. It is with this class that the Negro has most trouble, and this is due very largely to the fact, as Mr. Street says, because they are ignorant and can't see the true relations that should obtain between the two races. They haven't intelligence enough to see that the two races have an interest in common which both should respect, and that in proportion as they work to one another's interest and welfare, that the whole community will be uplifted, and it is from this class that we have such a large harvest of lynching in the South.

Under the caption, "Extralegal Courts for Blacks," Mr. Street makes this observation: "In no part of the South, so far as I know, is it so much pretended that a Negro life has the same value as a white life. A Negro who kills a white man stands an exceedingly good chance of being lynched; if he kills a Negro, he will probably be tried and executed or imprisoned; but a white man who kills a Negro is likely to get off scot-free."

"Southerners have told me that in civil cases—especially in cases having to do with property rights—the Negro can and does get justice. * * * It seems to me that when the Southerner speaks of justice for the Negro he does not mean the same kind of justice he expects for himself. He seems to feel that justice is not so much the Negro's right as a sort of charity which the white man may, at will, bestow upon him, much as he gives him an old overcoat.

"Intelligent and humanely disposed men of the South with whom I have discussed this point, admit that in the police courts the Negro has none too good a chance, but they argue extenuating circumstances. They contend that these courts are full of Negroes, and that to give each a thorough and careful trial would bankrupt the state It seems to be the opinion of many Southerners, therefore, that the best way out of a bad business is to establish a class o fpolice magistrates skilled by long experience in hearing Negro cases and let such magistrates take what amounts in many instances, to snap judgment."

If Mr. Street had lived down here and attended the courts for many years, he could not have stated it more faithfully and truthfully. This is exactly correct and this is the kind of treatment the average Negro gets in police courts and nobody who knows the facts will deny it. No one will deny either that the Negro's word is not on par with that of a white man and that when he kills a white man he stands very little chance of escaping the mob and being lynched. The present Negro migration from the South is very largely due to this fact. There may be other contributing causes, but the basic reason is that he is liablwe to be lynched ,even if he insults a white man and makes any effort to resent that insult. If he does it in self defense, it makes no difference; whatever the white man says must go in the court.

Mr. Street is entirely felicitous and happy in what he says about the Negro development. He speaks of colored geniuses, such as Wm. Marion Cook, who supplied tunes for many musical comedies on Broadway; and the late Bob Coles and J. Rosamond Johnson, who together wrote the well remembered song, "Under the Bamboo Tree." Also Williams and Walker, great musicians, and Bert Williams, one of the cleverst comedians, black or white on the English speaking stage. Then he speaks of Samuel Coleridge-Taylor, who composed music, cantatas and symphonies. He speaks of Henry O. Tanner, the American Negro painter of Biblical subjects, now residing in Paris. He declares that in literature the Negro stands still higher. In this connection he speaks of Alexandre Dumas and Paul Lawrence Dunbar.

His estimate of the late Dr. Booker T. Washington and his writing is great. He said, "In this he was, it appears to me, infinitely wiser than such Negroes as, for example, the intelligent but burning W. E. B. Du Bois."

On a whole, it was an excellent article; and, coming as it does, in Collier's Magazine, is calculated to do a great deal of good by reason of its wide circulation. Certainly Mr. Street deserves much credit and makes an indirect plea for Justice to the Negro.

THE STANDARD OF CHARACTER.

The Southern white man is the yard-stick by which American character is measured. It matters not what the standard has been or what the ideals and traditions of the section have been, the drift for the last fifty years has been towards the Southern idea, the Southern ideal and Southern character.

The Southern white man is the most distinctive, as well as individual, character in our national life. It matters not in what section of the country he settles, he never surrenders his views. He does not yield to his environments, but his environments disappear or absolve from the presence of his sturdy, permanent and positive character. It matters not whether his environments are social, industrial or political, he is the tall sycamore before which every other individual in the community bows. He does not shape his views to suit the passing breeze, but compels the breeze to fly his sails according to his notions and ideas of current questions. Defeat does not discourage him; disappointments never deters him. It only sharpens and doubles his ambition and determination to succeed.

Fifty years ago in politics he was hopelessly in the minority. In the national equation he was absolutely without power or even the hope of ultimate victory; but today he is triumphant; he is in control and the national life has put on his prejudices, his way of thinking and is the creature of the Southern white man's wish. No section of the country has been able to change his views on the race problem, but he has about succeeded in bringing the entire nation to his way of thinking about the Negrom problem.

Once upon a time every section of our common country, except the South, stood up for the Negro's manhood rights; the call was spontaneous from every section of the country for a free ballot and a fair count; for equal industrial and economic opportunities for all men. But this sentiment is disappearing before the triumphant march of democracy under he leadership of this Southern character. If American people have any distinctiveness which distinguishes them from people of other countries, if they have any real individualism, any character that stands alone and distinguishes them from the character that individualizes other nations, it is the Southern white man; it is his notion and the American civilization as he has shaped it, by reason of the integrity of his racial identity.

Every race in this country has yielded to the prowess and leadership of the Southern white man except the Negro. The Jew acknowledges that he is master; the German, the Chinese, and, in fact, the Yankee, wherever he has come in contact with him, has yielded him the leadership and submitted to his views, and we had as well, whether we think it fair or not, submit to the inevitable, to the superior forces that will overwhelm us.

For the next hundred years this country will be run as the Southern white man wills it. His section is richest in natural resources, more blessed in climate and has more room for increase in population. It is that section of the country in which most largely the wealth of the nation will be produced, and these natural advantages, added to the sterling worth and character of the men and women who are shaping the destinies of the people, will continue to make the Southern white man the standard of American character and achievement.

There is much more to commend and praise in the Southern white man than to condemn. We admire him for his prowess, for his positiveness, and for his individuality. He stands upon his own bottom; he grants no quarter and he asks no favor; he fights his way from the bottom to the top. and no defeat is too great or disastrous for him not to turn into a victory. What the Negro wants to do is to imitate and emulate him to build up a sturdy Negro character that dominates, towers and impresses itself in every section of the country. Develop a racial integrity, industry, push, thrift and progress that challenges every other section and every other people who constitute a part of our commoh country. Make the Southern white man or criterion. Let us measure our achievements by the standard he has set. We can be just as useful, just as helpful and be felt just as effective in both the community and nation life as he is felt. Let the Southern Negro impress the Negroes in every other section of the sterling worth of his character as the Southern white man has impressed every white man and black man in every section of the country. The Southern white man and his womanhood is the standard of excellence to which all Americans should aspire.

CALL

Newark, N. J.

APR 1 - 1917

NEGRO POSSIBILITIES.

With reference to the negro, two things are observable One is that any distinction so far won by a member of the race in America has been almost always in some of the arts; and the other is that any influence so far exerted by the negro on American civilization has been primarily in the field of esthetics. But there is something deeped than the sensuousness of beauty that makes for the possibilities of the negro in the realm of the arts, and that is the soul of the race. The wail of the old melodies and the plaintive quality that is ever present in the negro voice are but the reflection of a background of tragedy. No race can rise to the greatest heights of art until it has yearned and suffered. The Russians are a case in point. Such has been their background in oppression and striving that their literature and art to-day are marked by an unmistakable note of power. The same future beckons to the American negro.

The negro has great gifts of voice and ear and soul; but so far much of his talent has not soared above the vaudeville stage. This is due most largely, of course, to economic instability. It is in the call of patriotism, however, that America should realize that the negro has peculiar gifts which need all possible cultivation, and which will one day add to the glory of the country. Already his music is recognized as the most distinctive that the United States has yet produced.—Southern Workman.

Race Problem - 1917
United States

RACE TOLERATION: A PROBLEM

IT is to be feared that we are yet children in our attitude toward the world-old problem of race toleration, and that our thoughts about it are crude and elementary.

Facts are facts, and the first step toward solving problems of fact-content is to get away from make believe, concealments, and attempts to ignore.

The race problem has been made unnecessarily difficult by assumptions of "race equality," "human brotherhood" and "natural goodness." These assumptions have been inevitable reactions against the opposed and long-accepted assumptions of "total depravity" and a God-decreed inferiority of an "accurst" race that should forever be subject to its superior brethren. Nevertheless, they are assumptions, working hypotheses at the best, and the only way to prove them true is the pragmatic one. It is time to find out whether they work.

Is it true, for example, that the races are "equal" in specific things that are worth talking about? Are they equal in qualities that have economic value, or political value, or intellectual value?

They are not equally tall: even subdivisions of the same race are not equally tall, for example Scotchmen and Greeks. They are not equally heavy, in statistical average median or mode. They are not equally effective in sustained physical labor. Why, then, should we inject into the problem of race relations within a nation the purely sentimental assumption (for it is nothing more) that races are equally capable of profiting by education, equally fit to hold public office and to make laws, equally fit to run locomotives, or banks, or churches.

"But what harm does the assumption do, even if it is false?" This is the question always asked by the fact-shirkers, and it is peculiarly mischievous. The harm done by false assumption is twofold. First, every time it is discovered that one race actually cannot, as a usual everyday performance, do a particular thing as well as another race can, it confirms prejudices far more seriously than it could if no false assumption had been made. Second, it diverts educational and opportunistic endeavor into wrong channels, gives inferior men and women "the big head," and thereby calls down on them further prejudice, discrimination and abuse.

The war is mixing the races and nations up as never before. There will be need of wisdom as well as of good intentions. Assumptions of race values of every kind should be thrown over. The only way to arrive at a working equilibrium and peaceful relations is to "try out" with system and patience the specific capacities and abilities of each racial variety, and accept in good faith the experimental results.

N Y GLOBE
SEPTEMBER 27. 1917

THE NEGRO QUESTION.

It must be obvious to anybody who can read that the problem of the Negro's treatment is no longer a vague futurity, a bridge to be crossed when we get to it. The question is here now and demands immediate consideration. The fact that there has been a lull in the race riots during the last few weeks does not mean that the question is settled. Too long have we treated it ostrich-wise. It is now a live issue and we do not seem to be doing anything particular about it.

H. L. Mencken has rendered a real service in calling attention to the open letter addressed by Professor Kelly Miller, dean of the college of arts and sciences in Howard University, to President Wilson on Aug. 4. This admirable document, a dignified and compelling protest against the massacre in East St. Louis, has lain all these weeks embalmed in the Congressional Record. "Dr. Miller wastes no time gabbling about Jim Crow cars, the laws against miscegenation, and the rule forbidding Negro hog-and-hominy parties at the Plaza Hotel," says Mr. Mencken. "His whole argument is confined to the field of political rights—rights specifically and unqualifiedly guaranteed by the organic law of the land."

Obviously Dr. Miller is right. Our existing machinery has quite palpably failed to protect the Negro. Throughout one entire section of the country he has been disfranchised. In no part of the land can you reasonably say that his life is safe. For when it comes to safeguarding him from violence we in New York are not much better than Georgia or Alabama. The various pogroms throughout the country have so set the Negro's nerves on edge—for which you cannot blame him—that the slightest rumor of a dispute between a white man and a colored man is enough to bring all the blacks out into the street with weapons in their hands.

The fact is that the whole country has been tainted with a stupid, cruel, and supercilious attitude toward the Negro. We have all of us, more or less, taken our tone from what we believed to be that of the south. And the south, obviously, has made a pretty mess of the problem. First of all, the southern whites say that the only way for them to exist in peace will be to drive the Negroes north. Having driven them north by the trainloads with guns and torches, they find their fields untilled, the wood unhewn, the water undrawn. Thereupon they set up a worse clamor. Obviously it is neither from the real nor the imaginary south that we should take our attitude toward the Negro.

So long as the colored people held, for the most part, menial positions, the consequences of our stupidity could be concealed. But that is no longer the case. A serious treatment of this question, not only for humanity's sake but for sheer enlightened self-interest, can no longer be postponed, if for no other reason, at least for the reason that the Negro is to-day in a position to enforce civilized conduct toward him. In fact, he has been in such a position for several years, only he did not realize it. Judging from Dr. Miller's letter to the President, he now does realize it. Now that he has become in many cases a landholder, a bank depositor, even a bank director, you can no longer treat him like a muzhik. The Negro question has arrived.

Our Regard for the Negro

DALLAS, GA. ERA
JUNE 14, 1917

The Chicago Tribune, generally wrong in discussing the negro question, comes pretty near to the correct summing up of the situation when it says that "The Northern and Western people like the negro and dislike a negro, and the Southern people dislike the negro and like a negro." The Southern people make no hypocritical professions of love for the colored race, and yet the average Southern man and the average Southern woman have the highest regard and appreciation for the negro who works for them or around them. They will do more for a negro servant or employe than the Northern man or woman will do. They have more interest in the individual, more appreciation of him, and allow him more privileges in business than he gets in the North among his professed friends.

About the only thing that is not open to the negro in the South is the front door. He is allowed the freedom of labor and business and his citizenship is seldom interfered with. He is somewhat restricted in his suffrage privileges, but he is himself convinced that this is best for him and makes no protest. The negro as a rule understands that his best friends, and his real friends in time of need, are his Southern white friends.—Moultrie Observer.

[illegible] COURIER JOURNAL
[illegible] 4. 1917

The South and the Negro.

I

The "silent parade" of New York Negroes down Fifth Avenue from Central Park to Madison Square in voiceless protest against recent anti-negro outbreaks in Illinois, Texas, Tennessee and Pennsylvania, seems to have been, locally at least, rather spectacular than appealing. The men, women and children marched to the beat of muffled drums. By instruction not a word was spoken. They let their banners speak for them.

The messages proclaimed by these were not all conciliatory, or in perfect taste. "The First Blood for American Independence Was Shed by a Negro," one of them read. "We Are First in France—Ask Pershing," read a second. And, exclaimed a third, "Ten Thousand of Us Fought in the Spanish-American War." Others still bore these inscriptions: "So Treat Us That We May Love Our Country; Give Us a Chance to Live; Thou Shalt Not Kill; Repelled by the Unions, We Are Called Scabs; Race Prejudice Is the Offspring of Ignorance and the Mother of Lynching; the Great Contradiction—Love of God and Hatred of Man; We Are Maligned as Lazy and Murdered When We Work; Pray for the Lady Macbeth of East St. Louis."

The order of march had been carefully arranged and was effective. A striking delegation of negro Boy Scouts formed part of the children's section. They, too, carried banners. Following them was an emergency ambulance corps with trained Negro nurses in attendance.

Many of the men marchers were in the khaki uniform of the United States army. Walking among them were a few gray haired soldiers of sectional war days. Waving above these were banners calling attention to some of the race's accomplishments.

Observing that the Negroes chose a telling line of march and that, as a public demonstration by a race against oppression by another race under a democracy made a human document of a different kind from the customary processions of white marchers, whether Strikers, Socialists or Suffragists, the World says:

"What occurs on Fifth avenue is seen not alone by the city but by the whole country, and the sight of these thousands of men, women and children of color marching silently for sympathy cannot fail to give their organized appeal for justice the widest possible publicity.

"To that extent the parade was a conspicuous success. What it will accomplish in securing a remedy for the treatment complained of is another question. Will it curb human passion in industrial centers or modify prejudice? At least it should induce the people of the United States to take thought seriously of the conditions which have actuated this public demonstration by negroes and tend to influence public sentiment in behalf of even justice to the race.

"The negroes cannot be held wholly blameless for race riots, nor are they entirely guiltless of provoking the discrimination from which they suffer. But they are mostly industrious, sober and patriotic; the trouble-makers among them are notoriously few and the height of the injustice toward them cannot be laid to their account."

II.

Back of all this stands one of the greatest questions in human casuistry that an enlightened people has ever had to meet and consider, and, mayhap, also, one of the direst perils; for what can be more serious and menacing than a country-wide racial conflict upon anything like equal terms, which the increasing numbers, resources and intelligence of the blacks portend and threaten in the event that such sinister and ominous collisions as those immediately referred to should become frequent and epidemic?

There was an overflow of sentiment, and very little underlying reason, in the Ante-bellum Slavery and Anti-Slavery agitation. One extreme begot another. The perspectives of truth and common sense were lost. When a moral issue gets into politics men fly off the handle. It is so easy to be good at other people's expense. It is so easy to forget our own obligations. Surely neither extreme, where wholly sincere, had the clear right of it, whilst there was not a little self-seeking demagogy on both sides.

There was likewise some rather comic snivel, as when Iverson, of Georgia, in a Senate debate, made a lachrymose plea that he might take his old black mammy to Kansas, giving Ben Wade, of Ohio, the chance to retort, "Certainly, if you'll promise not to sell her when you get her there." And some bluster, too, as Toombs' demand that he be allowed "to call the muster roll of his slaves beneath Bunker Hill Monument." The two extremists finally blew up a Sectional whirlwind, and, in the four years of war which followed, it is only truth to say that the Negro alone kept his head and behaved himself.

It is said of the Jew that he becomes what the land of his adoption makes him by its good or ill treatment. The same is true of the Negro. He readily responds to kindness. He is by nature amiable and placable. From "Mesty," the black giant of Marryatt's novel, to "Uncle Tom," of Mrs. Stowe's, we find never failing interest and sympathy among the Negro creations of fiction, and at the South, at least, the actual Negroes form such a part of the domestic fabric that they become vital in the affairs of the better class of whites; faithful by sick bed and bed of death; radiant at weddings, grief-stricken at funerals; often friends in trouble, always with helping hands and feeling hearts; the old family servant something of an aristocrat. But, even after three hundred years away from his native wilds of Africa and fifty years of freedom here in America, the average Negro has his full mental height and strength to get, his case seeming one of arrested intellectual growth.

The sometimes cited examples of Alexandre Dumas, the elder, and of Frederick Douglass and of Booker Washington nowise disprove this. Those really picked men were not Negroes at all. They were seven parts Caucasian, and it was to their Caucasian pedigree that they owed their genius. Dumas used to say to Donn Piatt, with whom he was on terms of intimacy during Piatt's sojourn in Paris as Secretary of the United States Legation, "Ah, Donn, you Anglo-Saxons will never reach perfection until you get a strong infusion of the rich, red blood of Africa." Frederick Douglas was really ashamed of his Negro blood and always regretted that he had not been born a white man. He was in point of fact a great man, as was Booker Washington. But though Negro leaders, they were not types or representatives of the Negro race.

III.

Considering the Negro as a race and type both his personality and his antecedents commend him to something more than justice—which, as we are told, is blind—the rather to generous treatment. This he is measurably receiving at the South—especially in States like Virginia, Kentucky and Tennessee.

Consulting the more intimate record it is full of stirring examples that appeal to our affections. The authentic story of how Robert Toombs, fire-eater though he was, and lived and died, came to the voluntary rescue of a poor Negro in Atlanta charged with murder, is highly illustrative of this. When the case was called Gen. Toombs happened to be in the Court Room. He thought he recognized the accused. He questioned him. "Are you not Tom Gartrell?" he asked. The Negro said he was. "Judge," cried Toombs to the court, "I'll take this case," and to the Clerk, "Mark my name as counsel for the defendant."

The State's witnesses made a plausible case. Then the defense opened—rather timorously. At length Toombs, impatient, majestic, irresistible, waved all aside. "May it please your honor," he said, "and may it please you, gentlemen of the jury. At the battle of Gettysburg, when Gen. Pickett's charge had been repulsed, a Confederate Colonel, severely wounded, was left on the field. The Federals were raking the ground with their batteries and no soldier dared to return for his leader. At that moment a black form was seen to move forward through the Confederate lines, and, in spite of the lead and iron hail, he rushed to the wounded officer. He took him in his arms tenderly and carried him back to safety. That Colonel was my brother. A hero who could do that at Gettysburg cannot be a murderer. He is not. Stand up, Tom, and open your shirt." The Negro did as directed, showing the scar of the wound received in his heroic devotion. Toombs needed not to utter another word. He committed the case with confidence to the Southern white men of that jury who immediately returned a verdict of not guilty.

That is a fair sample of the feeling and attitude of the people of the South toward the Negro. It is their feeling to wish him well. It is their interest to treat him well. He is not only their neighbor and their friend, but the stand-by of their labor system. They ask of Heaven and the Government nothing for themselves and their children they are unwilling to concede to him and his children. The rest is with God and the future.

THE BLACK MAN'S PROGRESS.

Pending the issue of the greatest war of the ages between white men the negro will receive little attention, but his claims continue to be presented. A published article by Wilson Jefferson of the "National Association for the Advancement of Colored People" under such headlines a "Progressive Negro Race and 'Poor Whites'" contrasts the better element of the blacks with the lowest elements of the whites to the advantage of the former, particularly in the matter of a laudable ambition to acquire an education. Such easy and unimportant argument is convincing enough to a certain extent, but what is misleading and unwarrantable is the implied assumption that the negro, if given a fair chance, will display innate superiority and rival the boasted civilization of the whites if not put to shame.

VALDOSTA GA TIMES
NOVEMBER 17, 1917

In essays of this sort there is no recognition of the patent fact that the American negro's enlightenment and progress are due to his contact with white men and that his civilization, such as it is, is but a copy of the white man's. During more than two centuries the savage bondmen from Africa were gradually civilized in the industrial school of slavery in America. After emancipation they not only had a "fair chance," but to a large extent book education was literally thrust upon them. What would be the status of our negroes now if their ancestors had never been brought to this country. The true answer to this question will throw much light on the black man's innate or racial possibilities of development apart from the white man's influence.

According to the learned writers, civilization among the negro tribes of Africa has been stationary for 5,000 years. They are now practically where they were when Europeans were still living in trees and killing each other with stone axes, and but for the slave trade American negroes would now be no further advanced.

Race Problem—1917
United States

The Negro--North and South

LINCOLN [illegible] STATE JOURNAL
NOVEMBER [illegible]

"Upon the heights," wrote Goethe, "there lies repose," and "out in the diggin's," said Bret Harte, "we find men," cryptic utterances both. Now comes the Miner of Butte, Mont., to observe that "it is difficult for northern people to appreciate the southern view of the negro," and then to add, "neither do they understand that, on the whole, the colored man is much more humanely treated in the south than he is in the north." To which the Courier-Journal answers, "It is as plain and easy as falling off a log. In the south we know the negro, at the north they don't."

Familiarity does not always breed contempt. Often it breeds affection; under the old slave dispensation, the white boy and the black boy; even yet, the nigger and the mule. Who shall interpret, much less forecast, the ways of providence to man?

The negro in Africa seems an example rather of suspended intellectual growth than of the inferiority of color. White is not higher in the color scheme than black. If the negro had the prowess—not merely to do, but to learn—where, in the scale, would the Caucasian be? "With nearly everything that Colonel Watterson has to say on this subject," kindly observes our Butte contemporary, treating a recent article in these columns, "most persons will agree, except his lack of faith in the negro's ability towards further mental development," and concludes—"can he point to any other race that in the brief period of fifty years from slavery has developed along mental lines to the extent that the American colored man in the south has done?"

Here our friendly critic betrays a misunderstanding of the real issue embodied by his otherwise pertinent inquiry.

From the standpoint not of "southern upbringing," and, as a consequence an inability "to appreciate the wonderful intellectual advancement that has been made by the negro in half a century," but from that of a cosmopolitan that has in its time and travel embraced a familiar knowledge equally of what is called the north and south of the United States—occupying hardly more than one-third of America—and of the civilized regions of the rest of the world, let us say that the writer in the Miner takes a most unreflecting and provincial view of a question which may one day become of prime importance.

Let us hope that crimination between the old free states and the old slave states about the negro ended long ago. There is no further reason for sectional or partisan controversy. The negro finds small acceptance when he goes north. So he remains south. The southern people understand him and he understands the southern people. Let us say at once that the Courier-Journal means no disparagement of the negro. Still less would it discourage him. Fifty years ago, amid the fire and bluster of acrimonious controversy, it took up the case of the negro here in Kentucky and against a mountain of prejudice after a ten years' battle carried the day on the issue of his equality before the law; but, more than that, his claim to our sympathy and friendship in his newly acquired freedom and citizenship.

In fighting the black man's battle we fought the white man's battle, and, along with the legal and political questions involved, we carried also the irresponsible friendship of the southern white man for the southern black man.

All the wars of which we know anything have been wars of property or prerogative. Whatever theorizing doctrinaires may say to the contrary, slave property was the crux of the war of sections. The institution of African slavery got into our system. That it should have led to war between kindred peoples seems to have been a destiny.

For the institution of African slavery, the north and the south were jointly, equally, responsible. We need not say guilty, because, even as a slave the conditions of the African were improved. He made progress at least from cannibalism. To be sure, he has still further progressed. But his progress has been thru lines of miscegenation. The coal black African has made little progress. But between the coal black and the mulatto, between the mulatto and the octoroon, it is different. There has been thru the infusion of Caucasian blood very great progress indeed. Frederick Douglass and Booker Washington were quadroon. They belonged midway between the mulatto and the octoroon. Alexander Dumas, the elder, was an octoroon. Nearly all our leading men of color have been, or are mulatto or quadroon. The African coal black is unknown as a leader. Except Toussaint's L'Overture, we have the record of no full-blooded African who has made his mark upon the history of modern times.

"Marse Henry" and the Miner.

[illegible] MONTANA MINER
[illegible]EMBER 12, 1917

It always is a little risky for one living in the north, even though he may have spent years of his life in the south, to express any views upon the race question, and, it even appears that some southern authorities upon this subject are so jealous of their assumed prerogative to the sole right to discuss it, that they will immediately disagree with a person they imagine to be a northerner, even when that supposed northerner is, for the most part, in accord with their opinions.

The westerner is in a position to understand this feeling of his southern friends for the reason, in his time he has been resentful upon occasion of the criticism of the east regarding the west's estimation and treatment of the murdering and marauding redskins of the old days.

A short time ago the Miner had the temerity to comment appreciatively upon an article written by Colonel Watterson and appearing in the Louisville Courier-Journal, which breathed a fine spirit of sympathy with and liking for the negro.

There was just one expression in the colonel's editorial which this newspaper thought harsh and hardly borne out by the facts, and it consequently said so, and this was the following statement: "But, even after 300 years away from his native wilds of Africa and 50 years of freedom here in America, the average negro has his full mental height and strength to get, his case seeming one of arrested intellectual development."

In reference to this dictum the Miner asked: "Can he (Colonel Watterson) point to any other race that in the brief period of 50 years from slavery, has developed along mental lines to the extent that the American colored man in the south has done?"

"Marse Henry" in the Courier-Journal of last Tuesday devotes nearly a column and a half to answering the foregoing question, and although this answer to the Miner's mind is anything but conclusive it is most interesting, as all the colonel's writings are, so that it gives this newspaper great pleasure to reproduce this reply, headed "The Negro, North and South," in full as follows:

"Upon the heights," wrote Goethe, "there lies repose," and "out in the diggin's," said Bret Harte, "we find men," cryptic utterances both. Now comes the Miner, of Butte, Montana, to observe that "it is difficult for northern people to appreciate the southern view of the negro," and then to add, "neither do they understand that, on the whole, the colored man is much more humanely treated in the south than he is in the north." To which the Courier-Journal answers, "It is as plain and easy as falling off a log. In the south we know the negro, at the north they don't."

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The negro is not dying out in the south. Neither is he degenerating. He still constitutes the labor system of the southern states. As a professional man he has not done much at the north. But, at the north, the full-blooded African is almost unknown. There the educated and aspiring negro is more a quadroon, or octoroon, than a mulatto. Where he has attained considerable achievement he is more Caucasian than African.

Racially, personally—unexcited by political agitation, or lured by the opportunities and the temptations of town life into vicious ways—the negro is a useful citizen and a good and kindly man. He is not shunned at the south as he is at the north. There is between him and the southern white man a perfect understanding. This may go on for ages, each race continuing to move and have its being within its own lines. Miscegenation has diminished, not increased, there existing already a strong admixture of Caucasian blood. The final solution of the race problem may be a living agreement satisfactory to both races upon terms of mutual advantage. Such writers as our Montana critic cannot understand this. They think to break down racial barriers altogether. The very attempt to do this is hurtful and dangerous, as we have seen where it has been attempted.

Theorizing benevolence, where it is sincere, usually shoots wide of the mark. The Southern white people have a distinct, practical reason for keeping on friendly terms with their colored reighbors. Behind this is the familiar intercourse of domestic life, and the memory that during a critical period of four long and bloody years the black men of the south took care of the white women and children of the south, nor could be induced to raise hand against them.

The colonel unintentionally misconstrues what the Miner said in its previous article for at no time did it suggest the wisdom of breaking down racial barriers altogether.

It is rather startling to have the colonel hold that only through miscegenation can the negro reach any intellectual height, for the mixture of such bloods is fundamentally abhorent to most persons, and Montana has given expression to this feeling by placing a law upon its statute books prohibiting mixed marriages.

One famous authority has said upon this subject that "Individuals sometimes show a desperate desire for miscegenation, but they indulge it alway

at the expense of a loss of the respec
of both races."

Passing by the question of whethe
Booker T. Washington was of mixe
blood and some other matters suggeste
by the colonel, it is evident that he
a disciple of the school that believ
heredity controls in mental as well
physical development, a theory whi
in recent time the eminent Dr. Crile
his "A Mechanistic View of War" a
pears to have most successfully co
troverted by showing that it is t
environment of the child, when
brain is like a sensitive photograph
plate, that will control the men
course of that child in after life.

He goes so far as to maintain th
if 1,000,000 French children were se
to China and brought up there by C
nese, they would upon reaching n
turity be as thoroughly Chinese
thought and point of view as thou
they were members of that race,
that if the same number of Chin
children were sent to France t
would grow up French to the core.

If this be true may not the respo
bility for the slowness of the in
lectual development of the negro,
which the colonel complains, rest
upon the early environment of
members of that race at the p
time, than upon any inherited
dency?

WACC, TEXAS, NEWS
SEPTEMBER 2 1917

FROM A COLORED COLLEGE PRESIDENT.

To the Morning News:

In these days of excitement and overheated centers of thought and feeling our words and expressions should be carefully weighed and measured. If there ever was a time when it was necessary to think twice before speaking once, that time is now. The writer, however, has been thinking for a number of years on this subject which he now proposes to speak on. We hope that you will allow space for a few suggestions and reflections from a friend of humanity touching the growing unrest and race antipathy so apparent everywhere and in everything.

To what extent the ethical and economical notions of the South, as touching the status of the negro in the body politic, are responsible for this unrest and the seeming growing spirit of race hatred is a matter that calls for more than passing thought, wisdom and deliberation, with a view to righteous adjustment, for nothing is settled well except it is settled right.

Any system of ecenomy that abridges the rights of any of the citizens of the commonwealth for any other reason than for lawful and legal reasons is unjust and in turn becomes a breeder of crime and an enemy to the puolic good.

We go wild after custom and tradition rather than righteousness and justice. Though custom and tradition be hoary with the age of antiquity, if wrong, they have no claim on a self-respecting and a liberty-loving people. Righteousness exalts a nation, but sin is a reproach to any people. To the credit of custom and tradition stands the double standard of justice; one by which the white man's deeds are measured and the other by which the negro must stand or fall as a negro. Such a code is without reason and can never be justified at the bar of common sense and reason. In the coming day of a higher and more perfect civilization, for come it will, based on Christian ethics and not on heathen custom and traditions that might makes right, but on the principle that God is God and right is right and right the day will win. In after years to say the least your children will cover their faces with shame when they read your code and in the light of your practices they will perceive the reason for present day unrest and race antipathy; for such a code is the mother and shameful breeder of all crimes; the corrupter of public morals; a teacher of disrespect for law and order; a begetter of contempt for the law for the temple of justice.

So baneful is and has been the effect of this system that the monkey's conception and opinion of the law very largely obtains, that is justice is not the law. Nothing could be more false and prolific of evil than to base a system of dealing with a people than on an accident over which that people had no control. To do so is to fly in the face of God.

False premises must and will lead to false conclusions. The negro of today is not the negro of fifty years ago. This man thinks, reasons and concludes. He is educating his children and acquiring valuable holdings. New wine calls for new bottles. The conditions and relations which existed fifty years ago between the races can not fit the present-day man. He feels more keenly than words can express the effect of these forced conditions. "The bed is too narrow and the cover too short." When he complains of the injustice to which he is subjected the public eye and ear are turned away from his cry by raising the cry of social equality.

This has always been puzzling to the negro since he appreciates the fact that social equality is not a matter of legislation any more than thinking, feeling and willing. It is well understood with him that this thing called social equality is up to the individuals who make up public sentiment. If evidence is to determine who is the agressor so far as whatever social relations has obtained between the races the guilt would clearly be on the other side of the fence, for we are unable to tell where Ham left off and Japhet began.

What we want and are asking for is that you have but one standard of justice by which all men must stand or fall. This done, the unrest and race antipathy will take the wings of the morning with the double standard and will pass to parts unknown. "Can the Kaiser" and the double standard. Then the dove of peace will hover not only over our country but over the world and democracy will hold sway everywhere.

To this end we may be one, united and inseparable in our effort to hasten the coming of a higher and more perfect civilization. While in all things social as separate as the heart and lungs in our bodies, and yet in all things that are essential to make good in fact the boast that this is the land of the free and the home of the brave, the cradle of democracy and the ripest as well as the fairest fruit of constitutional liberty. A government of the people and for the people and by the people. J. W. STRONG.

HARTFORD CONN POST
OCTOBER 3 1917

The Negro In Georgia

Julian Street, who has been writing an interesting series of articles on American cities in one of the weekly magazines has an article on Atlanta in the current number which offers food for serious thought. The article treats of Atlanta, Georgia, and while it is, in the main, laudatory, it paints a condition with reference to the treatment of negroes which is highly discreditable to the city and the state, and which may bear a direct relationship to the fact that Georgia stages a tremendous number of lynchings every year.

In all Atlanta, according to Street's article, there is not a free high school for negroes or any free public school for them above the grammar schools. There is not a contagious hospital in the city where negroes sick of contagious diseases can be treated, although there are such institutions for whites, and there is not, either in Atlanta or in all Georgia a reformatory for the treatment of negro girls of tender years likely to fall into habits of vice.

Such a state of affairs is little more humane than slavery and it contributes unquestionably to the seriousness of the race problem. Negroes who are deprived of the free education vouchsafed to whites, who have no hospitals to prevent epidemics, as whites have, whose erring girls may not be placed in reforming institutions, certainly are not helped to better or more useful citizenship. Such a condition is most shameful.

Even more wicked is the fact that Georgia has placed the so-called "age of consent" at ten years. There is scarcely a community that pretends to civilization which does not give its children more adequate protection than that from male degenerates whose prey is young girls. If Georgia's limit was raised four years it would still be scarcely adequate to give the protection which such a law intends to provide. As well have no "age of consent" law as have one which fixes ten years as the age.

EVENING POST
New York City
FEB 10 1917

Bitterness After Peace.

TO THE EDITOR OF THE EVENING POST:

SIR: It would seem that the Southerner, Mr. Thomas P. Ivy, is not altogether fortunate in his comparison of the results of victory in Europe and in the Civil War. To have ended the Civil War without settling the real matter of contention, slavery, would have been worse than a calamity. If slavery could have been abolished by the Thirteenth Amendment, no radical or vindictive influence could have moved the country; but the outrageous "black codes" of the South, the refusal to listen to even modified negro suffrage as proposed by both Lincoln and Johnson, made it clear that either more legislation was needed, or slavery would persist in the South under another name. An effective "Freedman's Bureau" with the Fourteenth Amendment might have sufficed, but the Freedman's Bureau was anathema to the South. What, then, could an honest nation do but arm the freedmen with the freedman's last defence—the ballot? Even its misuse made the public school a necessity, and if there remains any bitterness and misunderstanding between the North and South, is it not because the Fourteenth and Fifteenth Amendments have *not* been enforced, rather than the opposite?

In similar ways it seems to many of us that the one thing which would make the present war worth fighting would be the abolition of militarism as exemplified by Germany. Nothing less is thinkable. Nothing more is desirable, and victory means this and this alone.

W. E. B. DU BOIS.

New York, February 1.

INDIANAPOLIS TIMES
Ledger

RACE ANTIPATHIES.

Race antipathies are among the strange things in the human makeup. Northern people look to the South and condemn in the people of that section what seems a senseless antagonism to the man with a black skin, his ostracism by the people of the South is condemned, the summary and terrible punishment meted out to him when he commits a crime against the white man is decried, and the whole power of the law is urged to make the people of the South respect the law and treat the case of the man with a black skin the same way the white man is treated in similar cases.

But the black man comes North and locates himself among the folks who were his erstwhile sympathizers, and lo, the same racial antipathies make their appearance and the same acts are committed in dealing with black-face infraction of the law as characterized the condemned acts of the people of the Southern States.

Whether or no these race antipathies can be overcome remains an unsolved problem. They do not seem to yield to either education or religion, although these in a small degree modify the anitpathy. But when a crisis comes, the veneer of education and religion disappears and the religious and the refined, the rich and the poor are merged into a mob that goes beyond the law and supersedes judge and jury in the fury of its blindness.

It is a strange quality of the human mind and the calm, reasonable, broad-minded man of today becomes the raving, uncontrolled fanatic who slays and burns with the occasion that presents itself tomorrow.—Logansport Report, Editorial.

INDIANAPOLIS TIMES
Ledger

THE NEGRO AND HIS OPPONENTS.

While the flames of burning Negro homes still lighted the skies of East St. Louis, revealing the bodies of slain Negro laborers bestrewing the ground there, a conference of clergymen high in authority in the Methodist churches of America decided at Traverse City, Mich., that it could not reconcile the divergent views of its members concerning the colored race. So East St. Louis lynchers and Methodist clergy of America stepped aside to see what the Negro could do toward settling his own tragic problem.

With almost every evangelical denomination in the United States engaged in more or less bitter controversy upon this subject, perhaps it is not so strange that the scum of modern civilization resolves itself occasionally into mob form and puts to death some of the victims of religious and civil disagreement. The bloody-handed lynchers in East St. Louis and in a score of other sections of the country will not be greatly embarrassed by the rebuke hurled at them while the better element of society and the leaders of religion merely adopt milder forms of perscution of the black man.

Frowned upon by the Christian church, put under foot by society, unable to attract the attention of blindfolded justice, assaulted and torn and murdered by the mob—where is the Negro to turn in order that he may become what church and society and the law and brutality demand he shall make of himself before they will deign to admit his humanity?—St. Joseph (Mo.) Gazette, Editorial.

Race Problem—1917
United States

STATUS OF THE NEGRO

JULY 27, 1917

THE status of the negro was undergoing revolutionary changes prior to the introduction of novel conditions as a result of the war. Over a decade ago the negro urban movement had become a serious problem in the South. It was due primarily to the low wages paid on farms, and, in a measure, to prohibition and the thirst for education. Bootleggers flourished in rural districts, but the purchase of booze in the towns was particularly easy. The towns, too, offered amusement. The rigidity of present prohibition restrictions in the South is, we may be sure, also an inducement for certain types of negroes to come North although it is a truism that prohibition is certain eventually to be almost as great a boon to the race as manumission itself was.

The avidity of the negro race for education is positively amazing. Few are the parents who do not send their children to school, no matter what the sacrifice. In a certain section of South Carolina, during the draft process, it was discovered that the percentage of illiteracy among the whites was far in excess of that among the negroes; a situation considered so alarming that radical measures for its rectification have been proposed. Compulsory education in South Carolina, a big political issue, became a political issue because the poor whites would not be educated and the poor negroes would not be uneducated. The Governor of Georgia, when recently inaugurated, intimated that the situation was serious. He proposed to meet it, and the emigration problem as well, not by reducing school facilities for negroes, but by increasing those school facilities, thereby capitalizing an enormous dormant asset.

Never has the negro race, as a race, been in such a strong strategic position as it is at present. But the golden opportunity for progress is being seriously jeopardized by such outbreaks as occurred a few weeks ago in East St. Louis, and this week in Chester. The class of negroes recruited for industrial work in the North is unfortunately not the best class. Loafers and more or less desperate characters from the river districts of New Orleans, Mobile, Savannah and Charleston have been induced easily to migrate. They find life harder, work more severe, the restrictions of society more rigorous and the opportunities for petty criminality greater. They are not unionized. They are not versed in the vernacular of labor. They are not class conscious and they exasperate men who are. Race riots in the North are in origin often industrial riots.

In the South there are powerful elements working to prevent the negro from leaving; in the North there are powerful elements working to prevent the negro from coming. Both, we believe, are wrong. The South needs a different population ratio between the races. It needs more than anything else an influx of small white farmers, to whom its rich lands should be a compelling inducement. The North, on the other hand, has rare opportunities for certain types of negroes, in certain types of labor, where none are superior to them in ability. A competitive labor market for negroes would increase rapidly the prosperity of the race, and, therefore, the prosperity of the entire country.

The nation, and every citizen of it, assumed a direct responsibility for the negro when he was emancipated. Out of indefensible riots some good will come if earnest, capable leaders are made to feel the burden of helpfulness which rests on them. The negro should not be driven back; he should be aided in fitting himself to the new conditions he meets in the North. We should regard it as a national misfortune if prejudice at this crucial time should stifle the negro ambition and tear the heart out of a race which has just begun to realize its possibilities and its future.

WATERTOWN N Y TIMES
AUGUST 16. 1917

A LACK OF SYMPATHY.

The negro population of the country is making no excitement about it, but it evidently feels the neglect of President Wilson to make any protest whatever against the treatment of black Americans by whites either in the north or the south. In view of the fact that while he was campaigning for the presidency he promised faithfully to treat the negroes like other citizens they had a right to expect of him equal treatment before the law. As a matter of fact he has not since he became president shown any public sense of their wrongs or proposed any plan for the remedying of the political and economic injustice done them. The first act of his administration was to segregate them in the government departments; now they are being drafted to fight for the nation and to make the world safe for a democracy, which is denied them at home. The general testimony of the draft boards is that they are waiving exemption more generally than any other class of citizens. This, at the same time that there had been shocking outbreaks of violence against them, the latest of them in the north, where innocent men, women and children have been maimed and bruised and put to death, and yet not a word of protest from the President. Had they been killed in any other country, in Mexico for instance, reparation would have been demanded; had they been in Belgium, the American government would have protested; but the crimes being committed by white Americans against black Americans there has bee nno administrative denunciation of the act.

It is a long time since Mr. Wilson was a southerner, but the entire sympathy and control of his administration seems to be southern. Yet southerners themselves are beginning to protest against the treatment of the negro, which threatens to take away from the south its best asset in its laboring population. In a great many spots in the south negro education is being promoted, larger amounts of money being appropriated for this purpose, and there is coming a vigorous protest against outrages on the negro population. Of course there is a material reason for this. The prosperity of the scuth is affected, but beyond this there is a growing conscience that is abnorent of these cruel practices against a race. The negro has not had good treatment in some parts of the north, and yet the negro feels safer in the north and intelligent and thinking ones are leaving the south because they cannot vote and are taxed without representation. They too are Americans, and the President pledged to protect the rights of all Americans equally, has given them no sympathy or made any protest against their treatment. Although southern born his life has been passed mostly in the north, and yet he seems to be controlled by southern influences. It has made the south with its more sparse population, its smaller industrial forces, its small capital, and its small taxpaying ability the beneficiary of burdens put upon the north. He has made in a large sense a sectional administration though not to the degree that has raised a great outcry, but much quiet grumbling. If there were no war on, but days of peace, then there would be sharp criticism and indignant protests against this tendency of Mr. Wilson's administration. The war obscures all other issues and even this race question, which would become more and more acute except that it is overshadowed by the war. But it is a condition that cannot last always; the race crisis in the south will sometime compel the government to take some interest in it and enforce the terms of the constitution made for the protection of the negro as an American in his American rights. He is being drafted to fight for American rights, and give his life for them; he cannot always be denied them. We cannot denounce Prussian barbarities in Belgium and condone equal or worse barbarities in America.

"Blind In One Eye."

Last Tuesday the "New York Evening Post" gave publication to a letter from a man in the street who had been considering the amazing calmness with which President Wilson regards the position of our Negro citizens who live in the Southern states of this Union. The writer of this letter plainly had no controversial purpose, and he discloses no feeling one way or another in regard to Mr. Wilson. He is simply bewildered. He puts his difficulty in this way:—

President Wilson in his address to Congress said that we shall fight for the things which we have always carried nearest our h—for democracy, the right of those who submit to authority to have a voice in their own government. The more I read and think of conditions in this country that surely cannot escape the notice of the President. I wonder if he ever thinks that he can convince the world that America really stands for humanity so long as he never raises his voice in behalf of the down-trodden people of his own country. I wonder if he ever thinks of the state of the government of the South, many of them more despotic than any in Europe; of the thousands of American citizens deprived of the right of suffrage, guaranteed them by the Constitution of their country; of the Jim Crow cars segregation acts and other hardships heaped upon a defenseless people without cause. I wonder what he thinks of the affair at Memphis when people came from miles around to see a poor wretch burned to death.

Probably a good many thinking men have made the same comparisones in their own minds. It is not merely a case of personal inconsistency. That would be a small matter in any case. The wonder is that a man so able as President Wilson, and at the same time sincere, can be so keen for justice and humanity and righteousness in all quarters ouside the boundaries of the United States, and so blind, or at least so silent, in regard to the violation here at home of these great rules of public conduct.

It will be remembered that the "submerged 85 per cent." of the Mexican people were greatly on President Wilson's mind a few months ago. They had no fair chance to get so much of the Mexican land as was needed for their physical support. But our Southern Negroes are in the same predicament; or at least this is the testimony of Mr. Taylor Kennerly a white Southerner born and bred, most of whose life has been passed in the South, and who is now, we believe, managing editor of the "Montgomery (Ala.) Advertiser," one of the oldest and best newspapers of the Old South and of the New South. In a published article under his own name, dealing with the movement of Southern Negro labor to the West and the North, Mr. Kenner-

ly declares that "land monopoly by the white man has virtually put the laborer, especially the Negro, into industrial slavery." He says that this is "the basic cause of the Negro exodus." It is not the social distinctions, nor the political tyranny, nor the freedom from punishment of white men who violate the honor of Negro girls and women, that has started this migration so much as it is that "the average Negro farms and gets little more for his work than the very mule he ploughs with—that is, something to eat and a very poor place to sleep." Mr. Kennerly adds to this that "in many instances, especially when it comes to food, the mule fares better than the Negro."

The perplexing thing is to reconcile inability to see these evils and miseries here at home, and under our own flag, with the keenness of vision which sees the same or corresponding evils and injustices in foreign places and under foreign flags.

On the same day that this letter was printed in New York President Wilson addressed the Confederate veterans who had come together in Washington for reunion, and in the course of his remarks he said:—

"Men all over the world have thought of the United States as a trading and money-getting people; whereas we who have lived at home know the ideals with which the hearts of this people have thrilled: we know the sober convictions which have lain at the basis of our life all the time, and we know the power and devotion which can be spent in heroic wise for the service of those ideals that we have treasured."

There are many "ideals" in the world; but if we wish to ascertain the "ideals that we have treasured" in this country, but which the President did not define, we find an authoritative definition of them in the preamble to the Constitution of the United States. We find there that to "establish justice," to "ensure domestic tranquility," to "promote the general welfare," and to secure the blessings of liberty to ourselves and our posterity," were four out of the six "ideals" set before us in that great fundamental law by which this nation was brought to the birth. A great domestic war brought us to the "sober conviction" that the Negro also was a citizen of this country, and that as such he was entitled to all the civil rights and immunities and opportunities that our older white citizens possess and exercise. That the Negro does not possess and exercise these civil rights and immunities and opportunities as his white neighbors do, in this land of ours, is one of the most conspicuous political facts of this twentieth century. It was thrown up at us by Frederic Harrison, the other day, when we were thought to have said something about Ireland. That what is so clearly seen from across the sea cannot be seen on this side of the sea, or, if seen, evokes no rebuke, is surpassingly strange. "Justice" is the first of our community ideals as these were set forth at the time of our beginning, and we have used it throughout our history as the measuring-rod of our efforts and the proof of our success. That a clear and candid intellectual vision could miss this "sober conviction which has lain at the basis of our life all the time" is not exactly credible. It is easier to believe that the one eye is no longer working."

UTICA N. Y. [illegible]
JULY 23, 1917

Tillman Still Talking

Probably there is no other man in public life who has given more voluminous evidence of his hatred of the negro than Benjamin Tillman of South Carolina. He has represented that state in the Senate for many years, and is now one of the oldest members of the upper house. He is very vehement in his conversation and plain spoken in his speech. Long ago he acquired the nickname of "Pitchfork Tillman," and though advancing years may have mellowed him a little, he is still pretty hard and vigorous, especially when discussing his favorite theme. It will be recalled that he lectured once in Utica before an audience not large enough to make the box office bulge, and all his talk was devoted to denouncing the negroes, and especially criticizing northerners for saying anything in favor of them or endeavoring in any way to defend or protect them. He has been indulging in this sort of talk for years, and presumably his constituents at home approve it, or they would not continue him in public life.

Talking about the East St. Louis riots in the Senate the other day, Senator Tillman declared, "The average Yankee has no love for the negro, except for political reasons. The more the northern people know about the negro the less they like him. They love him according to the square of distance." In this same speech he referred to himself as an old slave holder, and if that is true, he must have been acquiring human chattels when very young, because at the time of the breaking out of the Civil War he was at the tender age of 14 years. But, be that as it may, the fact remains that the South would not be as well off as it is if it were not for the black man, upon whom that section depends almost entirely for its agricultural labor, and for a great deal of substantial aid and assistance in all its industries. Because of late a good many negroes have come North to avail themselves of the situations which were offered, the South has become somewhat alarmed and is waking up to a realization and an appreciation of its assets. If the negroes leave the southern states it will be greatly to the detriment and disadvantage of the white residents thereof. There is every reason for saying that Senator Tillman has done more harm than good by his reckless talking about the black people. He is getting to be an old man, and before long must cease talking about anything. It is to be hoped that with his retirement there will be a decided lessening of the entertainment and expression of such opinions as he has gained, prominence for during two decades.

"Marse Henry" on Negro.

[illegible]

In discussing recent anti-negro outbreaks, both north and south, in the United States, Colonel Watterson pays an eloquent tribute to the colored man, and yet, with all his finely expressed sentiments, this great southern editor draws the never-failing line drawn in his section between the mentality of the two races.

It is very difficult for northern people to appreciate the southern view of the negro. Neither do they understand that, on the whole, the colored man is much more humanely treated in the south than he is in the north

Below the Mason and Dixon line the personal welfare of the negro is looked after by his employer in a manner which never obtains outside of the old slave states.

In the south the colored man rather expects to work for one family as long as he lives and to be taken care of when he is too old to toil.

He looks to his white employer to advise him in even the trivial matters of life and to protect him when he gets into unimportant trouble.

When the negro comes north he is almost sure of higher wages, but he cannot find an employer who will take any particular personal interest in him, and when his services are not especially needed he is paid off and expected to rustle for himself, without his employer feeling any further responsibility for him.

With nearly everything that Colonel Watterson has to say upon this subject most persons will agree, except in his lack of faith in the negro's ability towards further mental development.

Out of a long article the Miner takes pleasure in publishing a few of the colonel's gems, among which is the following:

> From "Mesty," the black giant of Marryatt's novel, to "Uncle Tom," of Mrs. Stowe's, we find never-failing interest and sympathy among the negro creations of fiction, and at the south, at least, the actual negroes form such a part of the domestic fabric that they become vital in the affairs of the better class of whites; faithful by sick bed and bed of death; radiant at weddings, grief-stricken at funerals; often friends in trouble, always with helping hands and feeling hearts; the old family servant something of an aristocrat. But, even after 300 years away from his native wilds of Africa and 50 years of freedom here in America, the average negro has his full mental height and strength to get, his case seeming one of arrested intellectual growth.

The truth of the first part of the foregoing statement seems to be marred by the latter part of it.

"Marse Henry" cannot get sufficiently far away from his southern upbringing to appreciate the wonderful intellectual advancement that has been made by the negro in half a century.

Can he point to any other race that, in the brief period of 50 years from slavery, has developed along mental lines to the extent that the American colored man in the south has done?

The colonel's concluding tribute to the negro is not only full of kindly sentiment but relates an incident of historical interest, and is as follows:

> Considering the negro as a race and type both his personality and his antecedents commend him to something more than justice—which, as we are told, is blind—the rather to generous treatment. This he is measurably receiving at the south—especially in states like Virginia, Kentucky and Tennessee.
>
> Consulting the more intimate record it is full of stirring examples that appeal to our affections. The authentic story of how Robert Toombs, fire-eater though he was, and lived and died, came to the voluntary rescue of a poor negro in Atlanta charged with murder, is highly illustrative of this. When the case was called General Toombs happened to be in the courtroom. He thought he recognized the accused. He questioned him. "Are you not Tom Gartrell?" he asked. The negro said he was. "Judge," cried Toombs to the court, "I'll take this case," and to the clerk, "Mark my name as counsel for the defendant."
>
> The state's witness made a plausible case. Then the defense opened—rather timorously. At length Toombs, impatient, majestic, irresistible, waved all aside. "May it please your honor," he said, "and may it please you gentlemen of the jury. At the battle of Gettysburg, when General Pickett's charge had been repulsed, a Confederate colonel, severely wounded, was left on the field. The Federals were raking the ground with their batteries and no soldier dared to return for his leader. At that moment a black form was seen to move forward through the Confederate lines, and, in spite of the lead and iron hail, he rushed to the wounded officer. He took him in his arms tenderly and carried him back to safety. That colonel was my brother. A hero who could do that at Gettysburg cannot be a murderer. He is not. Stand up, Tom, and open your shirt." The negro did as directed, showing the scar of the wound received in his heroic devotion. Toombs needed not to utter another word. He committed the case with confidence to the southern white men of that jury, who immediately returned a verdict of not guilty.
>
> That is a fair sample of the feeling and attitude of the people of the south toward the negro. It is their feeling to wish him well. It is their interest to treat him well. He is not only their neighbor and their friend, but the stand-by of their labor system. They ask of heaven and the government nothing for themselves and their children they are unwilling to concede to him and his children. The rest is with God and the future.

Insistent Negro Thinkers.

Editor Globe: Lajpat Rai, an Indian nationalist, speaking at Bellport, L. I., among other things said: "The vast bulk of the peoples of the world live in Africa and Asia. Do you see any proposals as to how the populations of Asia and Africa are to be included in the new democracy after the war? And yet plans are being made for a world peace, a lasting peace."

Speaking on the same topic, Professor Du Bois, editor of the Crisis, said: "America cannot think straight until she faces the Negro issue."

These men express exactly the feelings and sentiments of the darker people of the world. These people are thinking, thinking, thinking on these questions, which can be delayed but cannot be permanently adjourned. They will have to be met and answered some day. The white man will discover that God actually requires that he shall have mercy, deal justly, and walk uprightly before Him. This he is not doing. God knows it, and He will call him into judgment before any kind of peace can be patched up. The peace of justice is the only honorable peace that will satisfy the nations and races now in travail throughout the earth.

JOHN E. BRUCE.

New York, Sept. 25.

Race Problem - 1917
United States

REPLIES TO EDITORIAL "THE NEGRO IN THE CITY"

SACRAMENTO CAL STAR
AUGUST 3, 1917

Editor Star: We noticed an editorial which appeared in your paper under the caption of "The Negro in the City." First, we thank you for the broad view which you took of the race in regard to the progress it has made in the last ten years, as compared with older civilized nations.

You also state that it has increased almost three-fold in the last sixty years, in spite of the wild guesses of some people that the race would soon die out and yet that might not be such an improbable matter if the lynchings and mob laws continue to be as actively employed in the future as they have been in the last thirty-one years, for during that time, for a period extending from 1885 to 1916, no less than 2876 negroes have been put to death by mobs.

The reason for the increase of the negro farmer in the south is a simple one. In the south the negro constitutes two-thirds of the population, and as farming is the least competitive avenue open to them, there is nothing more natural than that they should enter into that labor and in ever increasing numbers.

The negro teacher, lawyer, business man and very often the ministers own or work on the farms in the south.

In the north so many avenues are open to him that it has been the mecca of the southern negro ever since the civil war, especially to those who were fitted by education or special training to enter into the competition which has always been denied to him in the south.

Ever since the reconstruction period, the early sixties, when the carpet baggers went south and incited the negroes to take the reins of government into their own hands simply because they so greatly outnumbered their white neighbors, such a bitter feeling was aroused that the white people organized the Ku Klux Klan to suppress any action which the poor ill-advised but desperate slave might attempt to do in an effort to gain his freedom and that of those who were dearer than life to him. This feeling of racial animosity is fostered and kept alive to this day by such plays as the "Clansman" and "The Birth of a Nation."

It is no wonder the negro looks toward the north with eagerness, where there is not that unjust prejudice which exists everywhere in the south, and where the doors of trade and commerce are all open to intelligent and honest effort.

For these reasons the exodus of the negro has been so alarming that the southern plantation owners and law makers united in an effort to stop it, but without any marked success.

No true friend of the negro will advise him to remain in the south when they know the attitude that the south has taken toward them as a race ever since the war. "Life, liberty and the pursuit of happiness" are more to be desired than the privilege to till a farm. "Give me liberty or give me death," Patrick Henry said, and the same sentiment lodges in many a southern negro's heart.

We agree with the writer when he says that the race problem is a serious one, but what made it so?

For three hundred years the children have been taught that the black man was the bogey because he was black, and Darwin has taught that the negro evolved from the ape or monkey, and while such process must have taken several thousand years for him to have become even a negro it will no doubt take as many years to unlearn the bright minds of that which they have believed and taught so long about the black man and his origin before they could conceive the idea of the negro becoming a man, much less their own equal.

I would call your attention to the fact that out of a less progressive age than this one this "evolving man" has occupied a seat in the congress of the United States as a senator, representative, assistant attorney general, collector of customs, paymaster in the regular army and register of the treasury of the United States.

These facts are a pretty fair argument that he is capable of taking care of all that which has been committed to him.

We, as a race, pay no attention to those who preach to us of every or any equality with the white race, but we know that a great per cent of our people make good if given even half a chance. We acknowledge that we have criminals in our ranks, as all other races have, also that we have members who take advantage of opportunity for evil deeds, but we feel that it is unfair to judge the whole by the few.

Be as fair as the late President Cleveland and ex-President Theodore Roosevelt, who preferred dining with two members of the colored race than some members of their own. I refer to the late C. H. J. Taylor of Kansas and Booker T. Washington of Alabama. They seemed to differ with you, Mr. Editor, as to what capabilities God endowed man with regardless of color. They seem to agree with Mr. Lincoln, that "out of one blood God created all men equal," only man is as man does or has the opportunity to do, and we feel that the texture of his skin does not direct or alter his heart; what think ye?

The generations to come will find recorded on the pages of history that in 1775 the negro was the first to shed his blood for the freedom of independence, that he played an important, a man's part, in the battles at Fort Sumter, Valley Forge, San Juan Hill and other engagements in every war America has had. You must wonder what would have been the result had the negro had a whole man's chance, and begin teaching the children that the black man is the faithful "tige," the watch dog of his home, and not the burglar. That the negro will give his life for his friend and not take it from him. To give the negro a man's chance does not mean granting him a social equality with the white man and his family.

Never a negro has been a party to the assassination of a president, nor allied to any conspiracp or explosion. Whenever wrongs are done to him he has been patient and easy to forgive those who have wronged him.

Teach the children this view of the colored man and do away with pernicious plays and pictures which foster race animosity more than all other causes together and teach them that America has for its motto, "God our Father, Christ our Redeemer and Man our Brother," and then, and not until then, shall we have solved the race problem.

T. ALLEN HARVEY,
Pastor St. Andrew's A. M. E. Church, 715 7th st.

SOUTH WORKING ON NEGRO PROBLEM

UTICA N Y OBSERVER
JULY 13, 1917

Colleges and Universities In Dixie Are Conducting Investigations.

The amount of practical investigation of the Negro problem which is going forward in Southern colleges, especially in the State universities is impressive and heartening. More and more leaders of Southern thought are becoming interested in the Negro, not as a Negro, but as a human being capable of developing into real worth. It is recognized, of course, that in order that there may be friendly appreciation of each other, there must be common understanding; that the races cannot hate each other when they really know each other.

Since the war between the States there has not been enough opportunity for the best element of either race to know the best element of the other, and all who desire common understanding therefore, hail with delight the increasing opportunities for such knowledge.

Real progress in coming to know each other is being made by the races. Some of the facts in connection with this advance have been set forth by Willis D. Weatherford, international student secretary of the Y. M. C. A., who has done much work in the South. Mr. Weatherford says:

"The university commission on race questions, headed so ably by Dr. James Hardy Dillard, has done much to dignify the study of these facts. It is significant that every Southern State university is officially represented in this commission, which gives official recognition to the necessity of knowing the colored man who lives by our side. The Student Young Men's Christian Associations in our colleges have interested many thousands of college men in this study, so that the whole college atmosphere is far in advance of general public opinion on this question. The Southern Sociological Congress, through its race relations section, has been doing model work in calling this problem to the attention of the general public, besides giving a common platform where the best representatives of both races may meet for common discussion.

"But simply knowing each other is not sufficient, or, I had better say, is not complete until we begin to work for each other. This we are beginning to do in increasing measure. Literally hundreds of the finest college men in the South are giving themselves without stint to helping the colored people in their communities. The colored people cannot be too thankful nor can they show their appreciation too much for that growing company of splendid Southern white men who are devoting their lives to the uplift of this people.

"Our third line of advance is in the way men are viewing race differences. There was once a tendency to deny all race differences and treat them as passing qualities. I think this conception is losing ground. We are sane enough now, and I think we are kindly enough, to recognize that we are different without condemning either side to degradation because of that difference. Each is an integral part of the human race with his own contribution to make to human welfare.

"It is a happy day in race adjustment when the white people have come to realize that the descendants of former slaves have real worth and are growing into increasing efficiency and goodness. It is a still happier day when the colored people have begun to have a genuine confidence in themselves and their worthy distiny. This increasing self-appreciation and determination to have a share in the world's work is just another way of asserting the sacredness and value of all life."

NEGRO RACE IS PROGRESSING.

BUFFALO N Y COMMERCIAL
NOVEMBER 16 1917

In a certain American sense, intelligence and cleverness are judged as one and the same thing. Both flower very profusely out of our ordinary cultivated American life and both have roots which necessarily go down into a more or less fertile soil of natural ability or of favored environment. In the case of the negro, however, both the flower and the soil are of such quality as might be easily analyzed, because there are lacking in his life and affairs the modern hothouse and forcing methods so prevalent among the opposite race, writes Wilson Jefferson, President August (Ga.) National Association for Advancement of Colored People. So while we very rarely run across, in his case, the prevailing American type of cleverness, we do find an easily distinguishable intelligence, for tifying experience as well as growing up out of it and serving the race admirably in the many instances where there has been a lack of a definite culture or discipline or education.

From the beginning of negro freedom negro intelligence has been the foundation upon which all negro success has been built. Even in slavery days it largely built and maintained an underground rail-

way, it fostered in spite of many handicaps a commendable code of morals and manners and it kept alive certain praiseworthy spiritual ideals which, though closely allied to the emotional on one side of his nature, on the other was as closely allied to the practical and concrete.

Thus when first the negro could act for himself he built churches and schools as abundantly as his means would allow, and sought after knowledge diligently and not without some method. At no period in his history, it seems, did he fail to put a due and proper estimate upon the power of those things of the spirit which he believed were somehow extracted from a knowledge of books and men and from the world about him. If he invested this power with a supernatural efficacy and inevitableness, it was still not a lamentable mistake on his part, because there were largely absent from his life and affairs those ordered and systematized influences which give to the more favored classes the same craving and imbue them with the same high estimate and regard for these things of the mind.

This love for knowledge, bordering on worship, has caused the negro to be quick to seize upon any ideas or principles, any system of thought or of action, which would help the race to a realization of its ideals. Perhaps among no other people is this faculty of receptiveness and open-mindedness so well developed. When one tries to pass over lightly the negro's fondness for societies and lodges and clubs, it should be remembered that it is mainly through these agencies, not omitting his church connections, that he keeps in touch with the world about him. Every uneducated adult among them is, in a sense, a student, eager to learn and not ashamed to betray his ignorance if in the betrayal there is a chance to acquire knowledge and to improve his condition.

But it might be claimed at this inmate wisdom of the negro, this sensing after the forces of light and leading, is still too racial and provincial in its nature and spirit to help to a realization of ideals that lie beyond the very material rewards of his common, everyday world. His present race development, one might say, necessarily restricts his horizon.

This is one of the most serious blunders the opposite race makes with respect to an estimate of negro capacity and endowment. And Americans make this mistake because they fail to differentiate between racial immaturity and, say, racial degeneracy--between the smug assurance of color prestige and the pushing, indomitable pluck and perseverance of those who must merit in order to win. Between an uneducated negro in the cotton fields of Georgia and an uneducated poor white in the mountains of North Carolina there is always a deep-seated difference in temperament, even when there is no difference in mentality. But the difference does often show itself in mentality, and not infrequently in the negro's favor, when there is a change of environment, because the mountain white, with a growing class and color consciousness, believes at once in his innate superiority, and so believes less and does less in matters which concern his own personal growth and advancement. White backwardness in the lower South, where there is a large mixed population, may be traced more easily to this fact than to any other. The condition of the negro, judged superficially by these whites and by false standards, fixes the standards for him, and thereby inevitably imposes upon him certain limitations to his ideals and efforts.

This widespread love for knowledge which the negro possesses helps on to a genuine race culture and development. Men who love the fruits of knowledge, who revere the power of knowledge, will not be indifferent to a proper pursuit of knowledge. The negro's love for the printed page, for the lecture or sermon or "conference," is proverbial. In his famous farmers' conferences the late Doctor Washington did not strike out along an altogether new path in education endeavor. He rather followed the black man's known inclination, and in both manners and method followed the established procedure of former negro church and social conferences. In a like manner the admirable race studies which Doctor Du Bois made while a professor in Atlanta University followed natural race proclivities. For though conducted in a thoroughly scientific and painstaking manner, how else could he have used, almost entirely, an unscientific and untrained corps of workers in the gathering and compilation of these many illuminating studies of negro progress About the university was the group of trained workers; out in the everyday struggling world was an intelligent body of men and women, responsive to this smaller group, and wholly in accord with its spirit.

Negro intelligence has helped and is still helping to solve negro problems. Out of the intelligence of the masses spring many of the admirable movements and influences which are shaping the course of the race for good. It is an adequate re-enforcement for that pluck and perseverance which the race has in so great an abundance. In many laudable ways it is strengthening negro initiative and is making secure negro ventures in business and industry.

And whereas the Italian and the Austrian, to name two of our immigrant class, meet on every side a certain favored school of coaxing and experience in the matters of citizenship and development and are helped to a foothold by both their color and their religion, the black man has every conceivable influence working against him. If negro intelligence received the proper respect and encouragement from cultivated society in general, from the press and from the pulpit, and the negro himself got something like a square deal in politics, would he not be even more mentally alert and interested in everything which makes for the betterment of the race and the nation?

UNLOADING THE TENDERLOIN

Sensible Negro leaders all over the South are suggesting to leading white men in their respective localities that Negro migration is a serious matter, that it is upsetting the industries of the South that depend on Negro unskilled labor, and that fair and just methods of dealing with this perplexing new problem will stop it effectively.

There can be no reason in threatening preventive legislation,— no results to be gained by holding up to the Negro his inadaptability to northern methods and conditions. These have not checked migration; they may have stimulated it.

We do not think it much the time to re-enumerate the many unsatisfactory and aggravating cases of discriminations and social injustices done Negroes on every hand. We have all along set up the inequitable wage scale in all employments, as sufficient stimulus and reason for this almost untoward movement of Negro laborers northward. We have pointed out by figures and examples how it is almost paralyzing Negro business, to say nothing of that of whites.

It is not quite what we should expect, then, in a city like Savannah, that, upon the motion and authority of the city, the remnants of the "tenderloin" district should be moved into a strictly Negro district, where many of the leading and respectable Negroes reside. We repeat, it is not quite what we should expect.

It is common knowledge, that the Negroes of Savannah, through their business and professional men, through their civic and fraternal organizations and through their churches and schools, have been making splendid and vigorous efforts to improve their physical and moral conditions. It must be keenly repulsive, then, to the scores of these people to have these outcasts thrust upon them,—and by the authority of the municipality. It must be clearly objectionable to the many conscientious white people of the city, who lately, have done so much to encourage the Negroes to uplift themselves. It is almost inconceivable that the city, unable to dispose of vexing class of "women of the world", should with recklessness and abandon, unload its undesirable possession on any Negro neighborhood. The decision so to do presumes widely and takes too much for granted.

Such a ruthless and insulting proposal does not indicate that those who make it are interested in the welfare of Savannah's colored citizens, or that it appreciates the real worthy effort many thoughtful Negroes are making to improve themselves and to advance the interests of Savannah. A very prominent white man of this city, a public servant and official, has well said that "Savannah fails to realize what she's got in the way of splendid assets in its worthy and conscientious Negro citizens."

We protest most unitedly; we resent tooth and toe-nail, the proposal to re-establish the red-light district in the heart of any Negro neighborhood. It can only provide trouble, establish an opportunity and a cess-pool of crime and remain a highly-polluted hot-bed of immorality and degradation.

How may the Negro leaders be encouraged? How should he hold on with his campaign of self-help and self-uplift under these direful and demoralizing invasions of ordinary right?

We cannot bring ourselves to believe that this movement is well known to the better people of this community, those who are interested in the Negro's welfare. We believe there are hundreds of white men in Savannah who will oppose the legalizing of this "tenderloin" business, by finding a home for it in the white Negro neighborhoods.

Such institutions can have no value. They constitute no "necessary evil" as semi-licensed groups. There can be no argument in their favor. Certainly there is no individual who can conscientiously give them quarters in any Negro neighborhood, when white people are always preaching that the Negro needs moral strength.

They should be driven from this city. The police power should press their trail until they quit and go to work or leave to bury their identity in the great world outside Savannah and begin life anew.

We, colored people, only wish that these individuals could find it better to mend their way and follow lives of rectitude,—we know a great city has no right to find relief from its dilemma by unloading its burden on Negroes and merely because the city presumes the Negro is defenseless.

Migration, we have many times pointed out, is the Negro's only effective weapon of defense in the social and industrial program of the South.

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The Negro as a Human Being.

Editor Globe:—Permit me to thank you for that fearless, manly, and righteous editorial of Aug. 25, "The Houston Riot." You have wisely descended to the root of the matter and with the vision of a seer revealed the dark, troublesome spot. In your capacity as physician to the body politic you have rightly diagnosed this national trouble of the Negro and his fellow citizens.

Whether southern ideas concerning the Negro are spreading surely southern habits are struggling hard to take hold in the north. The Negro is not asking favors, but justice. He is not looking for individual protection from some men, but as a right is demanding justice from all. It is not simply more money, food, or clothing that is driving him from the south, but the want of schools, the search for humane treatment, and the quest for courtesy. Fill his lap with the wealth of the Indies, deck his women with jewels and silks, he will be profoundly dissatisfied if he is slapped and insulted. Give him title deeds to half the south and treat him as a Pariah, he will solemnly register his disapproval.

He is a man and the instincts of a man he will not have outraged. His unrest springs not from the tangible and material things, as food and drink; he gets enough of these and pays dearly for them. His soul abhors unjust discrimination. The intangible things, but essentially real, that make life worth living are the things he is seeking at every man's hands—justice, courtesy, humane treatment.

Right or wrong, Christian or un-Christian, the Negro is adopting a new method, assuming a new attitude. His silent suffering, his flight from his oppressors, his unspoken determination of no retaliation have not softened the hearts of his persecutors, but have been taken as signs of his inferiority and encouragements to his further humiliation. His not striking back has not been attributed to his strength, but considered a clear indication of his weakness and cowardice. When slapped on the one cheek he has not deliberately turned the other, but his tormenters turn him around or get around him and slap him on the other. He is driven to adopt the brutal code—a blow for a blow.

Why should he be driven to adopt this barbaric code? He is loyal. He is ready to fight for the flag. He offers his life freely. We fatten our dogs for the chase. We insult and suppress our Negro soldiers before the battle. All others that wear the uniform are honored, feted, and cheered to the echo. Not even the uniform of the United States is powerful enough to protect the Negro. Why must this be so?

Human nature beneath a black skin not only bears a strong resemblance to human nature beneath a white skin, but both have been implanted by the same divine hand and are exact portions of the heart and thought of humanity. Is it to the interest of America at this time especially to discourage, humiliate, and destroy a large part of her undoubtedly loyal supporters? Let us not drive our defenders into becoming prisoners. We do not want prisoners of state, but prisoners of war. Treat them civilly, treat them decently, treat them like comrades in arms, treat them so respectfully that they will forget the past and go forth to fight for this country as if it had always been just to them. Must he enter the fighting line with a deep curse in his heart? Give him the chance of loving the country for which he sheds his blood.

The south is always declaring that it is the best place for the Negro. If this be so, why should it object to the educated Negro and now to the Negro soldier? Why not train him in the south with people who know him best, love him most? Laws have been made to keep the Negro in the south. Men who have tried to take him as a laborer from the south have been mobbed and imprisoned. The government has come to their assistance and sent the Negro to the south. He is not now wanted. The south wants the Negro as a cheap laborer. The south has no use for him as a trained Negro in college or camp. He then thinks and becomes independent. He is clothed and in his right mind. REV. CHARLES D. MARTIN

New York, Aug 28.

Race Problem - 1917
United States

A SERIO-COMIC VIEW OF RACE QUESTION

A remarkable contribution to the discussion of the race question at the South appeared in the *Smart Set* magazine for September, written by H. L. Mencken. The title of the article is the Latin quotation, "Si Mutare Potest Aethiops Pellum Suam," which may be rendered "If the Ethiopean could change his skin." Two recent books on the race question, "His Own Country," by Paul Kester and "The Autobiography of an ex-Colored Man," by James Weldon Johnson, inspired the writer's pen to this effusion. 9/13/17

Under the guise of a flippant and bizarre vocabulary, interspersed with Greek, Latin, French and Italian terms, Mr. Mencken sets forth some sober facts on the race question from the view of a "Southern gentleman," for which designation he sets forth his qualifications in serio-comic strain. Perhaps his most convincing proof of his pretensions to Southern gentility is his persistence in spelling the word Negro as "niggero."

But listen to him:

What, ladies and gentlemen, in hell or out of it, are we to do with the Ethiop? Who shall answer the thunderous demands of the emerging coon? For emerging he is, both quantitatively, qualitatively, and there will come a morn, believe me or not, when those with ears to hear and hides to feel will discover that he is to be boohed and put off no longer—that he has at last got the power to exact a square answer, and that the days of his docile service as minstrel, torch and goat are done.

I pray upon both knees, I shall be safe in the Alps, and not below the Potomac River, hurriedly disguised with burnt cork and trying to get out on the high gear. Soon or late, I agree with William Archer, it will come to rough work—and perhaps sooner than most of us fancy. The Southerners, even the honest ones, have botched the business abominably, and unless Providence intervenes with a miracle I suspect that it will jolly well botch the South.

The South Without Civilization.

I speak, not as a villainous Yankee and Abolitionist, but as one of Southern birth, and of Southerners born. I was brought up (or, in the local dialect, raised) among darkeys; I played wi' darkey boys in my nonage: I know hundreds of darkeys today; I am on good terms with them; I have never had a serious quarrel with an individual among them. I thus qualify, I hope, as a Southern gentleman, or, at all events, as a Southerner. Nevertheless, it seems to me that the South has failed to solve the problem of the *Homo noir*, and that the completeness of its failure is growing more visible day by day. Not only is the coon not come to equilibrium; he is jumping up and rocking the boat more and more. For thirty or forty years after the war it was simply a question of how much should be given to him—freely or haltingly, generously or grudgingly, as you choose. But now it is fast becoming a question of how much he will demand and take—if possible, peacefully; if not, by force. And why the change? Simply because the niggero has been making fast and secure progress, not in mere education, but in competence, in self-confidence, in wealth—because he has begun to find out that he can make his way, Southerners or no Southerners—because, in all that is essential and lasting, he has shown better progress than the Southern whites. A harsh fact, but still a fact. The South likes to think that it has recovered from the Civil War—the whole region, in truth, swarms with wind machines who keep on trying to demonstrate it—but a glance at the evidence is enough to fill any impartial judge with doubts. Those four years were more terrible than anyone knew. They wiped out the old civilization, and they left the soil so sterile that a new one has never sprung up.

Consider, for example, Virginia—in the old days undoubtedly the premier American state, the mother of Presidents and statesmen, the hatchery of national ideas and ideals, the home of the first American university worthy of the name, the *arbiter eleganitarum* of the western world. Well, observe Virginia today. It is years since a first rate man has come out of it; it is years since an idea has come out of it. The *ancien regime* went down the red gullet of war; the poor white trash are now in the saddle.

I choose the Old Dominion, not because I disdain it, but precisely because I esteem it. It is, by long odds, the most civilized of the Southern states, now as always. If one turns to such a commonwealth as Georgia the picture becomes far darker. Here the liberated lower orders of whites have borrowed the worst commercial bumptiousness of the Yankee and superimposed it upon a culture that, at bottom, is little removed from barbarism. Georgia is not only ignorant and stupid; it is vicious. A self-respecting and educated European, going there to live, would not only find intellectual stimulation utterly lacking; he would actually feel a certain insecurity. The Leo Frank affair was no isolated phenomenon, no accident; it fitted into its frame very snugly; it was a natural expression of Georgian ideas of the true, the good and the beautiful.

The Negro Is Forging Ahead.

The Southern white is falling behind the procession; not only is the Northern white forging ahead of him, but also the Southern *procyon lotor*. I turn to page 68 of the third revised edition of Ely's "Outlines of Economics," just published, and find this:

"In the South during the last census decade the number of Negro farmers increased more rapidly than the number of white farmers; the acerage of land operated by white farmers decreased while that operated by Negro farmers increased 10 per cent; the value of farm land and buildings owned by whites increased 117 per cent., but the value of farm land and buildings owned by Negroes increased 156 per cent.; while the number of Negro farm owners increased 17 per cent. as contrasted with an increase of 12 per cent. in the white owners of farms."

More, the niggero is making equal, if not actually greater strides, in commerce and industry. When he learns to read and write he no longer sets up shop as a shyster lawyer, a quack doctor or a grafting ecclesiastic; he applies himself to a trade, or opens a store, or begins swindling his fellow blacks with some banking or insurance scheme. The number of such enterprises increases enormously in all the Southern states; there are whole towns given over to darkey business, and soon there will be whole regions. And then? Well, and then the band will begin to play. The black has learned the capital lesson that property is necessary to self-respect, that he will never get anywhere so long as he is poor. Once he is secure in that department he will take up the business of getting back his plain constitutional rights. Will he produce leaders fit for so great and delicate a venture? The answer is held *in petto* by the gods—but it is not to be forgotten that he produced a leader fit for the work of preparation. The Southern whites have pondered and debated the Negro question for fifty years; it has been their first and almost only permanent concern; they offer its difficulties as the explanation of all their lack of progress.

But let us not forget that it was a black man, Booker Washington, who worked out the only intelligible solution so far heard of, and that he forced the whites, for all the concentrated horsepower of their joint meditation, to accept it. Booker liberated the niggeroes by teaching them the value of skill and money. Some later prophet may go a step further. The day he arises I shall retire to Interlaken.

Paul Kester's New Book.

All these lofty thoughts are inspired by the two books before mentioned—"His Own Country," by Paul Kester (Bobbs-Merrill), and "The Autobiography of an Ex-Colored Man" (Sherman-French), the first a novel and the second a record of fact. Mr. Kester's narrative runs to nearly 700 pages, but in structure it is quite simple. A young quadroon, the natural son of a Virginia planter, goes to Canada in his youth, acquires an education, accumulates money, and marries a white wife. Then, through an agent, he buys the decayed plantation of his old master, and returns as a gentleman of leisure. The circumambient gentry are horrified—what, a coon at Comorn Hall! But the worst is yet to come. The prodigal demands social recognition, goes into the courts to obtain his rights, defies the local *noblesse*, attracts the attention of the Northern newspapers, takes to the Chautauquas, horns into national politics, lunches at the White House, founds a black party, collects a war fund of millions, and tries to organize into one compact whole the financial, voting and even military strength of his 10,000,000 fellows. Alas, too soon! A cog slips, and down he goes, just as success seems yielding to his prehension. His Black Crusaders blow up, the newspapers turn upon him, his following falls away, he himself is amiably butchered by his white neighbors and his son and daughter with him.

A mere shocker? A book to harrow fat women? Nay, you mistake it. It is a serious attempt, by a man of Northern birth, long resident in the South, to project an experimental beam into the sinister and much muddled future. It is careful, thoughtful, persuasive, provocative; it stands as far above the gaudy balderdash of a Thomas Dixon as a novel by Dreiser stands above the boudoir goods of Robert W. Chambers.

Autobiography of a Ex-Colored Man.

"The Autobiography of an ex-Colored Man" is less sophisticated and reflective; all the author seeks to do is to tell his own story, with certain generalizations by the way. He is, like most Afro-Americans of any intelligence, chiefly white and of good blood: more, he is so nearly pure white that, in the end, he marries a white wife and passes over from the one race into the other. The value of his tale lies in the accuracy of its details—its pictures of the social life of the Negro, North and South. He distinguishes three classes, (a) the tough niggeroes, (b) the order of Niggero servants, dependent on the whites, and (c) the new order of well-to-do, industrious, self-respecting and aspiring niggeroes. It is the misfortune of the South that the first class is still numerous, and that the second is shrinking. It is the double misfortune of the South that the white Southerners still exhibit a vain and passionate intolerance of the third class. The brunette Napoleon (or Rockefeller, or Roosevelt, or Carranza, or Garrison), when he comes, will come out of Class III. - - - The anonymous author handles the question of miscegenation somewhat gingerly, though it is, in a sense, the main matter of his book. Interbreeding is going out of fashion in the South; it is no longer customary down there for every gentleman to have his xonthous mistress. But that is not because the Southerners have re-enacted the seventh commandment, but because the more slightly yellow girls have improved in education and aspiration and self-respect, and are thus less willing to enter into concubinage. A compensatory movement, not to be mentioned in a family magazine, shows itself in the North. You will find some notice of it in the present work.

MARK OF BONDAGE IN MISSOURI!

The Jospeh Plaindealer

The Curse of Half Century Ago is Visable Among Both Races in Many Towns.

7/6/17

We made an extensive trip through parts of Missouri during the past three weeks. We stopped at Liberty, Excelsior Springs, Richmond, Carrolton, Lexington, Sedalia, Jefferson City, St. Louis, Louisiana, Mexico, Columbia, Boonville, Fayette, Moberly, Huntsville, Salisbury, Keytesville, Dalton, Glasgow and Marshall.

We are forced to say that after visiting some of the places that we have reached the conclusion that slavery has undobtedly left its mark and is a severe curse to our race in the country where it existed. At Liberty which was formerly a slave town, we found colored people are not progressive and the whites are not any better. The town is old and slow and the whites look upon the colored people as inferior and the colored people act as though they thought they were and do not show that they do. They live in the most remote districts in the city—down in a hollow. These districts were prescribed for them in the early day and the colored people never tried to get out. They have one or two little restaurants, an ordinary school house and church. They are big hearted people, infact in all these small towns that we visited we found the colored people generous and kind but haven't the courage of conviction or belief that God created them the same as he did the white man.

Mr. George Goff seems to be the leading spirit there. He has charge of a farm and is doing fine handling

horses and has sold a great many to Great Britian.

AT EXCELSIOR SPRINGS

we find a different state of things. Excelsior Springs is a watering place and there has been a great influx of people from the North, East and Wes who have brought love and sunshine to this famous resort. Here we found progressive colored people and a lot of native Missourians who own good property and believe that they are just as good as the white people and so conduct themselves accordingly. Dignified colored gentlemen are conducting successful bath houses and all of their business is among white people.

The dining rooms of the largest hotel is in the hands of Mr. William McKnight, who is head waiter and employs fifty-three men.

One of the best hotels conducted by colored people is located here and owned and conducted by Mr. and Mrs. H. B. White. They are polite, kind and painstaking and are constantly adding improvements to their place. Their rooms are sanitary with spotlessly clean beds, fine furniture and they serve good wholesome food; in fact they know nothing else but to give first-class service. Mr. and Mrs. White are well fixed, are worth several thousand dollars. They spent last winter visiting in California.

Dr. D. A. Elliott has been in Excelsior Springs for the past twenty-nine years, and he also conducts a successful bath house.

Dr. W. A. Doxey is another prominent man who has lived in this city over a quarter of a century. Dr. Doxey conducts a nice bath house and enjoys a large patronage.

Dr. Harris has been in business here for years and is doing well.

Excelsior Springs has a new post-office and Mr. T. M. Marshall, one of the old citizens is janitor.

RICHMOND.

The colored people here are progressive. Mr. Otis Campbell conducts a store and also conducts a coal mine and employs a number of men.

Now Richmond is an old slave town but her progressiveness is due to the fact that colored people have come and gone from that town for years on account of the mining industry which brings men with new ideas and new thoughts; men who will demand their rights.

Richmond has an old dilapidated school house which needs improvement. If the colored people would get busy and push the school board they could secure better facilities. We know that they are not given their just rights along this line as it seems to be the golden rule of the white people in Missouri to give the colored people the worst of it as they do not want them to be educated.

AT CARROLTON,

which is our third or fourth visit to the town, we found the colored people are still feeling the pangs of slavery. Several families own good houses but for the most part the colored people live in segregated districts and do not stand up as strong for their rights as they should. Here a new school house has been erected for the colored people but there are many other things that could be done along educational lines that they are not doing but are doing for the white people. We must state here that in most all the towns we visited we find the white schools are cared for in first-class order but the colored people have to accept whatever is given them.

Mr. L. M. Martin, the grocer, of this town has recently married and is enjoying life.

Carrolton is the home of Miss Leotia Fields, the popular school teacher and daughter of the late Mr. Phillips, of Topeka.

Here we met Rev. L. W. Harris, pastor of the Baptist church of that city and also moderator of that district. Rev. Harris is one of the leading Baptist ministers of Missouri, a young fearless Christian debator and the people love him as he is upright and honest and we predict for him a greater church. He is a man who will fill any church with dignity.

LEXINGTON

is a live town with lots of progressive people and here we find several coal miners.. The colored people have a good restaurant. The Masonic lodge owns a three story building. There are lots of improvements that could be made and there is enough money taken in by the miners for the colored people to own a good grocery and dry goods store but no effort is being put forth along this line. Lexington has a second hand store that is conducted by a colored man who is making a success. We also found one colored man who is a successful coal dealer and several colored men running express wagons.

We visited the A. M. E. church and heard our great preacher, Rev. Brooks, the pastor, deliver a fine sermon. He has a nice congregation, fine choir and the church is doing well. Rev. Brooks is a loyal, faithful worker and is loved by his congregation. He has two accomplished daughters, Miss Helen Omega, who is a pianist of marked ability and teaches music. She is a graduate of the Chicago Conservatory of music and will accept a position as musical instructor in some school or college. Miss Myrtle is an accomplished stenographer and bookkeeper and will accept a good position if tendered her.

We met Mr. S. T. Johnson, a progressive young man who is taking a correspondence course in law from a Chicago firm and is doing nicely and expects to be admitted to the bar soon. He is a graduate of Morris-Brown College, Atlanta, Ga.

AT HIGGINSVILLE

we stopped a few hours and found the city somewhat in the rut so far as the colored people are concerned.

We visited the farm of Mr. John Perry, who has over 150 acres upon which is being grown almost everything to be found on a modern farm. He also has plenty of hogs, cattle, chickens and turkeys..

Mr. James Perry and son are farming something like 150 acres, seventy-five of which are in corn. Mr. Perry is a prosperous farmer and has a fine family of boys and girls, all of whom are grown and married except Miss Myrtle, who is an accomplished and beautiful young lady who assists her mother at home. She is a good cook, can wash and sew, play the piano and entertain as well as any young lady in this country. The Perrys have recently moved into an eight room bungalow on this farm. It is certainly all sunshine at the Perry home.

While here we stopped at the home of Miss Britt and mother. They conduct a first-class private boarding house.

We also called on Rev. H. H. Mc Allister, pastor of the A. M. E. church, formerly a member of the Kansas Conference and the last church held by him in Kansas was at Coffeyville. He married one of Coffeyville's most beautiful and accomplished young ladies and they are just as happy as a large sunflower. Both declare that they could not wish for greater happiness and that the people are very kind to them.

SEDALIA

is a great railroad town and the home of the George R. Smith College and The Searchlight, the chief organ of the U. B. F and S. M. T. lodge. We met the editor, who is a distinguished upright business young man and much credit is due him for the great push and activity he has put into the paper.

Here we met Rev. W. T. Biggers, who was formerly with the Kansas and Colorado Conference. He has a devoted wife, who is a good church worker and leader among the women. They are moving heaven and earth to make the A. M. E. church a success and the best in that section.

The church building formerly stood by an old barn but they removed it to a more desirable place.

There are two grocery stores and one little dinky restaurant where it seemed that everybody controlled it and they succeeded in selling mustard greens, cabbage and corn bread. The proprietor seemed to have little respect for the customers and they displayed but little for him. Everybody seems to have an easy go-lucky time while a white man on the Main thoroughfare conducts a grease joint for the colored people and it is nothing to see dozens of colored boys patronizing this place and all because a white man runs it when at the same time this white man would not employ one of them or recognize them if he met them in an alley. What Sedalia needs is to get rid of all colored bar flies and colored dames who infest the streets at night. There is much work to be done in this town.

We met Rev. James Harris, pastor of Taylor Chapel, M. E. church. He is a young man full of push and energy and he and his wife are both graduates from Morris-Brown College, Atlanta, Ga. They are doing fine.

DOING GOOD FOR EVIL.

The Louisville News

As a race we have a great reputation for loving our enemies, for turning the other cheek, for blessing them who despitefully use us. Doubtless our dumb animal acceptance of slavery and its horrors, with few rebellions worthy of the name, has helped us secure this reputation. Likewise our non-resistance to the evils that have sprung up since slavery's destruction has had its influence toward giving us a reputation as pacificists, peace-at-any-price apostles—in fact we are the original peace-at-any-price folk—and the solves-of-the-other-cheek. 3-24-17

Our orators and historians like to prate of how as slaves we took care of our master's families, farms and fields while said masters went out to perpetuate our enthralldom. (Which by the way is no commendable virtue but a sickening sentimentality that bespeaks our ignorance of the first law of nature—self preservation—or innate cowardice or both.)

Since then we have had to the fore our apologists and compromisers, like Washington and lesser lights, who preached to us to be good; to think more of Duty and less of Right—meaning by Duty the peaceful acceptance of the evils fathered by Prejudice. If doing good for evil, if turning the other cheeck, if blessing them who despitefully use us are signs of the Christian—verily we are a Christian race! But we stray. What we meant to say was that the latest and most striking example of doing good for evil is to be found in Asheville, N. C., where the Colored people in convention assembled subscribed money enough to "adopt" fifty Belgian babies.

We are aware of the terrible suffering that all Europe is undergoing and our heart goes out to the widows and orphans, the maimed and the blinded of that desolate land. We are charitably inclined but if our means were great enough not only to aid our own poor and distressed yet still have something for Europe's suffering, why should we as Black Men of all men, pick out Belgium to aid?

Are there Black Men anywhere who are ignorant of Leopold's cruelty in the Congo? Modern history records no greater barbarity than Belgium's treatment of Africans in her territory. So if there is no escaping the law, "What you sow you shall reap"—then Belgium is getting hers. Our love for humanity is great but our race love is greater and a Black Man kicked in Borneo jars us; a Black Man mutilated in the Congo Free State hurts us.

We can forgive Belgium, now that she is suffering, all her inhumanities to Africa but we can not "adopt" any Belgian babies. We might try our hand at "adopting" Russian babies, Turkish babies, French babies, German babies, English babies—but Belgian babies, Never!

PHILADELPHIA PA BULLETIN
JULY 10. 1917

How to Unify the Races

To the Editor of The Bulletin.

Sir: Why so much talk about negroes being loyal to our country? The negro seems to be the subject of criticism. As an industrial factor you can depend upon him to fell your forest, to till your soil, build your homes, lay your railroads, cultivate your farms, beautify your parks and clean the streets of our city. As an ex-slave you can depend upon him to bear the assaults that are thrown daily upon such mortals. As a soldier and protector of our homes you can depend upon him with what little opportunity he has had to prove his loyalty. He proudly lays down his life for the protection of your wives and your children, regardless of the dangers which face his own dear ones at home.

Why so much talk about the white soldier not desiring to fight by his side? The reason is this: You cannot talk loyalty into a people in a few months, when that people has been kept apart for a hundred years, in separate schools, separate communities and separate religion, then when the country calls for a united people to fight for her flag there is a division in the hearts of men. It is never too late to mend. Stop so much talk of race difference. Stick together. The country needs strong-minded, strong-hearted, as well as strong physical men. If we do this the country will have 80,000,000 whites and 17,000,000 blacks, all fighting for one aim, one cause and one country. ESTELLA MATTHEWS.

Race Problem — 1917
United States

Christ All in All.

Gospel flea

6-24-17

THE one thought uppermost throughout the Word of God is that self must be erased and Christ put first. In the very first story Abel was unselfish in his sacrifices and Cain considered self. In the days of the Judges the Midianites sorely oppressed Isreal and Gideon arose to save his nation. At his call nearly thirty-five thousand sprang to arms, but what was that against a million, and besides that the danger of vaunting if they should win was so great that Gideon dared not risk it. Nothing but a divine intervension could save them and God must have the glory, so the number was reduced to three-hundred. Paul said he ever gloried in his infirmities because then he would not be tempted to assume that it was his own powers great that won out. There is something supremely sublime in the life that can deliberately glory in infirmiries in order to make sure that it would not be tempted to vaunt over success.

This then ought to be a lesson to individuals and groups of men. Those nations that concentrate all their thoughts on self soon brood over their difficulties and magnify the evil intentions of others. An example of this is the Irish to whom we referred before. That they have suffered at the hands of English landlords is certain. That they have a grievance we must all admit, but the unfortinate thing is they have so long concentrated their thoughts on self that they have utterly unfitted themselves for the larger things that are now possible. They are not satisfied with home rule, they demand independence and if this were granted they would forthwith make impossible conditions. It is not too much to say that if Ireland would accept home rule in the spirit in which Paul approached his work, it would be only a decade or two when they would rule the British Empire as Lloyd George a Welshman now does.

The truth of the matter is, most people neither have faith in nor understand the divine principles laid down by Christ's touching on this very thing. In speaking words of the Jews and their great world opportunity, he said:

"Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, my lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and shall appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth."

It is not a question as to what men will grant unto us, but it is a question as to how well we have proved our fitness for grerter responsibility. God will decide whether we are fit to intrust in our hands the destiny of civilization. Moses thoroughly discussed this principal in the twenty-eighth chapter of Deuteronomy. He told his people that if they kept themselves within the unselfish principle of God's law everything they laid their hands to would prosper; and if they did not do so everything they laid their hands to would fail. We beleive thoroughly in the law of the survival of the fittest; if we are to understand that God determines who is the fittest. We dare not allow some selfish man to be the judge as to who the fittest is. No man can hope to gain and hold power unless he can use it for the good of mankind. He must sooner or later come to the teeth gnashing period if he concentrates all his thoughts on self.

Now we have a number of problems in America demanding solution which we should respectfully refer to the divine law laid down by our holy prophets. These are (1) the labor problem and (2) the race problem.

(1) The Labor Problem. The ancient conception of labor was that it is the work of a slave and that he who does it must be in a dispised caste. With universal education we are getting away from that, but we have not yet emancipated the laboring man. We must lift the laborer up to where he can be the social equal of all other classes, and we must bring the upper castes down to where every man and woman will do their share of the world's work.

But labor can gain nothing by its present selfish methods Labor must demand its rights on the grounds that it has a mission to perform for the good of mankind. It must begin to organize itself for a world task ere it can hope to be placed in a larger regency. The greatest blow labor ever got came when the labor organizatione fell into the hands of unbelieving leaders.

(2) The Race Problem. It has not proved an easy matter for America to adjust itself to its new conditions. Here have come men of every race and nation under the sun. Our constitution forbade the granting of titles and so no legal classes were created, but some artificial ones were created and against none has this been more rigid than against the colored people.

However we should remember that up to the present time the Negro has been all but helpless when battling for self and all powerful when trusting to Providence. In every crisis he needed only to wait and see the salvation of the Lord. And it will be so again if he trusts God In the present world crisis he dare not be left out for this would insure his growth in numbers beyond all proportions. If he is put in he must be treated as a fellow sufferer for the cause of mankind. Whichever way it goes he must gain, provided of course that his faith in God is such that he can use his blessings aright. Every minister of the gospel should preach from the 28th chapter of Deuteronomy in this hour of world changes. If ever the people's attention needed to be called to the divine laws, it is now. God, not man, is determining whether we are fit to be "set over all he hath" or not Let no one make the tremendous mistake made by Germany to trust to our own shrewdness or to the

one made by Ireland of trusting to a grouch. Let us trust our all to our worthyness as judged by God so that he may give us prosperity in all we undertake.

The Negro As I Know Him

1917

By Jas. N. Hard.

"Ain't you shamed of yourself to come down here to de depo wid your years all dirty," said Simon Mack, the depot hand or porter, to me over forty years ago when I appeared at the station in a condition that did not meet with the approval of this knight of the truck who was one of the neatest men and most perfect gentleman I ever knew. He was the blackest person I ever saw and must have descended from a line of African kings of unmixed blood for centuries for there was not the slightest trace to indicate that he was anything else than a pure blooded negro.

Simon's Summer attire was dark trousers, a stiffly starched white shirt, a turned down white collar, a black string tie, and a working apron spotlessly white. He carried a large white handkerchief with which he frequently wiped his shiny face on which, at the least exertion, would stand out beads of perspiration, like the early morning dew on a blackberry.

He was immaculately neat and no wonder he felt called upon to rebuke little white boys with black ears when they invaded his domain.

I have failed in many things, but the mortification induced by having a negro call my attention to the condition of my ears, has resulted since then in my keeping them at least clean.

Simon's wife must have been a fine laundress because he always wore the whitest possible shirts, collars and aprons, and seemed to have an endless supply.

Several changes took place at the station from time to time but Simon always retained his position and fifteen years after that episode of the ears I succeeded my brother as agent, as station masters were then called, and in turn became Simon's boss. For five or more years I was intimately associated with him, and I found, as did every one else whom he served, that he was faithful, true and kind, loyal to every trust, courteous and considerate, industrious and honest, and if those qualities don't make a gentleman I don't want to be considered one. In my early youth I ran across a paragraph reading, "the only chivalry worth having is that which is most ready to assist the old, protect the feeble, and show deference to womankind regardless of age, condition or color." I thought it good enough to put in my pocket book and live up to, which I did for a few months, but after the washwoman tried to slash me with a razor, which she had cunningly concealed in her stocking, because I insisted on ejecting her from the premises on account of her being drunk and disorderly, I drew the color line and ceased to extend courtesies to all women.

Simon was the embodiment of the sentiment above expressed, and many a little child, and old and feeble person, have cause to remember his thoughtfulness. I don't think I ever saw him speak to a lady without removing his hat, and many a cigarette puffing white man could have taken lessons in manners from him to the advantage and comfort of their lady acquaintances who found smoke in their eyes irritating.

My duties required me to be up at 4 o'clock in the morning and I was on duty frequently until midnight, no such thing as an eight-hour day was known in that time to me. As a result of long hours, when I did get to sleep I slept soundly, and was not easily awakened. Simon was my alarm clock and during the five years I don't think he ever failed to ring at the right time. He was so punctual that it was safe to set the clock by him.

By economy and doing extra jobs at odd times Simon succeeded in saving enough to buy a horse and vehicle and soon the poetically inclined village school boy was chanting,

"Simon Mack
Drives a hack."

He is still driving it and but for the fact that he has transported so many people free, because they were not able to pay for it, he would have a good deal more to show for his labors.

On one occasion Simon brought down to the morning train an old lady with several grandchildren bound for Charleston. The time was short and the old lady was nervous, but finally all the baggage was checked and they were safely gotten off. About half an hour afterwards Simon walked back from up town, to bring a $20 gold piece which the lady had given him by mistake for a dollar. He asked me to telegraph her that I had the money as he knew she would be worried when she discovered her loss.

Many men would have been content to wait until their business called them to the depot again, but Simon wanted to relieve the old lady's distress at the earliest possible moment. He took the long trip in the hot sun that he might do this.

On one occasion Simon came into the depot and said, "I wish you would come out here, sir, there is a man interfering with me." I of course went out and found a lanky specimen of a "po white," one of the kind who would slip a knife into your back if he got the chance, and when full of pine top whiskey was meaner than a snake. He was of the stripe that was constantly wishing all the "niggers" were dead and was always ready to do what he could in the direction of carrying out his wishes.

"What do you mean by interfering with this man?" I demanded.

"I ain't a hurtin of him," was the reply, to which was added the inquiry—"would you take up for a nigger?"

"Yes I would, and if you don't let him alone I will whip you so quick you won't know what hit you."

I didn't know whether I could do it or not but the bluff worked, and Simon was saved from any further annoyance. And that is just the way I felt. He had been so faithful to me on so many occasions that I was willing to take the risk of a licking rather than see him imposed upon.

There are numberless instances of devotion to their masters and owners among the old slaves, but fewer among the younger generation. The races are surely and steadily drifting apart as the older members of each are dying and with them are perishing the memories of the old days and friendships such as have existed among the races in the past will be rare.

When that time comes I want my great-grandchildren to read this little tribute to the gentleman in black and to know that in Simon I had not only a faithful servant, but a true, warm and valued friend.

GEORGIA'S WAY.

Georgia's way—and the best, if not the only, way—for reaching an ultimate solution of the "negro problem" could hardly be better illustrated than by the reproduction of the following letter from R. R. Wright, president of the Georgia State Industrial College for Colored Youths, Savannah, to Gen. P. W. Meldrim, judge of the eastern judicial circuit and chairman of the board of commissioners for the school, giving an account of the splendid manner in which the graduates of the institution are fitting into the industrial life of the south:

Judge P. W. Meldrim, Chairman, Savannah, Ga.—I know you will be interested in the fact that I have finally secured work places for every one of our graduates and a number of other students who were without employment. Yesterday morning I put to work forty-three girls here in the city in a shirtwaist factory and placed a teacher with them. All at good wages. I secured, on the Connecticut farm, work for eighty boys and a letter this morning tells me that they have arrived and are at work and doing fine. I placed also in charge of them a teacher. I sent eighteen boys to Woburn, Mass., in charge of a teacher. They are also at work and are doing well. I have placed on the farms about the city and in the ship yard several boys who are doing well. The boy from Mr. Latimore's farm reported to me last night that Mr. Latimore is well pleased with him. He graduated and received his diploma June 13. I placed several girls as house-maids in families. I can truly say that so far as I know every boy and girl who has graduated from the institution this year or who has applied to me for work has been given employment. I write this because I know it will be gratifying to you. I shall leave Monday morning for the National Teachers' association and hope to be able to get some new ideas and impressions which will assist me to be of value to the institution with which I am connected.

R. R. WRIGHT.

That explains Georgia's way: To train her negroes to be useful citizens, then start them off at earning their own living by constructive labor.

And they are taught that so long as they work and live honestly they are as safe and can be as happy here as anywhere on earth.

That is Georgia's way.

In Lincoln's state of Illinois armed mobs kill them and burn their homes for demanding the right to work!

That is the difference between the treatment of the colored man here, where his natural place is, and there!

There can be no doubt about which system any intelligent negro would prefer, would he only investigate, and devote a little sober thought to the matter!

N Y C GLOBE
AUGUST 31, 1917

The Negro as a Human Being.

Editor Globe:—Permit me to thank you for that fearless, manly, and righteous editorial of Aug. 25, "The Houston Riot." You have wisely descended to the root of the matter and with the vision of a seer revealed the dark, troublesome spot. In your capacity as physician to the body politic you have rightly diagnosed this national trouble of the Negro and his fellow citizens.

Whether southern ideas concerning the Negro are spreading surely southern habits are struggling hard to take hold in the north. The Negro is not asking favors, but justice. He is not looking for individual protection from some men, but as a right is demanding justice from all. It is not simply more money, food, or clothing that is driving him from the south, but the want of schools, the search for humane treatment, and the quest for courtesy. Fill his lap with the wealth of the Indies, deck his women with jewels and silks, he will be profoundly dissatisfied if he is slapped and insulted. Give him title deeds to half the south and treat him as a Pariah, he will solemnly register his disapproval.

He is a man and the instincts of a man he will not have outraged. His unrest springs not from the tangible and material things, as food and drink; he gets enough of these and pays dearly for them. His soul abhors unjust discrimination. The intangible things, but essentially real, that make life worth living are the things he is seeking at every man's hands—justice, courtesy, humane treatment.

Right or wrong, Christian or unChristian, the Negro is adopting a new method, assuming a new attitude. His silent suffering, his flight from his oppressors, his unspoken determination of no retaliation have not softened the hearts of his persecutors, but have been taken as signs of his inferiority and encouragements to his further humiliation. His not striking back has not been attributed to his strength, but considered a clear indication of his weakness and cowardice. When slapped on the one cheek he has not deliberately turned the other, but his tormenters turn him around or get around him and slap him on the other. He is driven to adopt the brutal code—a blow for a blow.

Why should he be driven to adopt this barbaric code? He is loyal. He is ready to fight for the flag. He offers his life freely. We fatten our dogs for the chase. We insult and suppress our Negro soldiers before the battle. All others that wear the uniform are honored, feted, and cheered to the echo. Not even the uniform of the United States is powerful enough to protect the Negro. Why must this be so?

Human nature beneath a black skin not only bears a strong resemblance to human nature beneath a white skin, but both have been implanted by the same divine hand and are exact portions of the heart and thought of humanity. Is it to the interest of America at this time especially to discourage, humiliate, and destroy a large part of her undoubtedly loyal supporters? Let us not drive our defenders into becoming prisoners. We do not want prisoners of state, but prisoners of war. Treat them civilly, treat them decently, treat them like comrades in arms, treat them so respectfully that they will forget the past and go forth to fight for this country as if it had always been just to them. Must he enter the fighting line with a deep curse in his heart? Give him the chance of loving the country for which he sheds his blood.

The south is always declaring that it is the best place for the Negro. If this be so, why should it object to the educated Negro and now to the Negro soldier? Why not train him in the south with people who know him best, love him most? Laws have been made to keep the Negro in the south. Men who have tried to take him as a laborer from the south have been mobbed and imprisoned. The government has come to their assistance and sent the Negro to the south. He is not now wanted. The south wants the Negro as a cheap laborer. The south has no use for him as a trained Negro in college or camp. He then thinks and becomes independent. He is clothed and in his right mind. REV. CHARLES D. MARTIN.

New York, Aug. 28.

Race Problem – 1917
United States

[illegible] S. C. RECORD
JULY 17, 1917

NEGRO'S PLACE IN THE SUN

In discussing the race troubles in Southern Illinois, the Boston Transcript concludes with this rhetorical burst of wisdom:

"As the negro comes North in increasing numbers, gaining in skill and the consciousness of manhood, he will find for himself his place in the sun. Until he does achieve this he will find, in the less enlightened sections of the country, that racial prejudice is the ready weapon of the conscienceless agitator."

We are impressed with the statement that in the North the negro may find his "place in the sun." That kind of argument is sure to keep the negroes away from Boston. They are leaving the cotton fields of Alabama because they don't want a place in the sun. Industrially speaking.

Howsomever, we are reminded of the story of the old negro preacher who kept telling his congregation that hell was vastly colder than the north pole. White people who heard him remonstrated. His reply showed the philosopher that he was. "White folks, you don't know de nigger. If I tell 'em hell is hot, every rheumaticky nigger in dis congregashun be trying to git dare about next Jinniwary." The purpose of the preacher was to keep his people from having any inclination to take up a place of residence in the region aforementioned. Knowing the negro's indisposition for cold, he pictured hell as a wilderness of icycles.

The statement that the negro may "find his place in the sun" in the North might attract the indolent, the shiftless and the undesirable who would like to have the genial smiles of the sun in which to bask, but the industrious, thrifty negro knows where the land of sunshine is. And this class of negroes is much larger than some might suppose.

We will not argue with our contemporary upon his statement that "racial prejudice is the ready weapon of the conscienceless agitator." It seems to us that William Lloyd Garrison, Thaddeus Stevens and other notables used the negro very effectively—and some of them were from around Boston way. That reminds us of another story, old but pointed.

Zeke Johnson, a colored man cumbered with years and aches and "mis'ry," was enticed to Boston. Soon his scant supply of money ran out and he began to hunt a meal. "Dat looks lak de buckra big house on de plantashun," he said, and he knocked and applied for something to eat. "Sorry, Mr. Johnson, but we have no cold victuals." This was repeated several times and the poor old negro was perplexed and discouraged. He had never had white folks, 'specially quality, to call him Mister. And he had never had white folks to refuse him victuals.

Finally he went in trembling to another doorway and pulled the bell. There appeared at the opening a face unlike those that he had seen elsewhere along the street. Without waiting for the old man to get thro[illegible] with his appeal, the man in the doorway exclai[illegible]d heatedly, "Here, Zeke, you damn black rascal, [illegible]on't be ringing my door bell. Go 'round to the ki[illegible]hen and tell the cook to feed yo'." Whereupon t[illegible]rs rolled down the cheeks of the homesick old [illegible]urkey as he exclaimed from his heart, "Bless G[illegible]wd, dem is my white folks." Didn't call him Mi[illegible]er, but cussed him; yes, sir, cussed him affectio[illegible]ately, and fed him.

That's a fanciful [illegible]tory, of course it is, for no [illegible] old type could ever be induced to m[illegible]ke his [illegible]ome in Boston, but it illustrates the [illegible]ferenc[illegible] between the North and the South. The North mister[illegible] the negro and secretely hates him. The South affectionately cusses him and does not let him want. The negro is really liked by even the demagogue in the South, who is ever trying to ride into office on the shoulders of the black man, whom he abuses with many a savage grimace.

The real place in the sun for the negro is in the South. He has not received all that was his due, but the Southern white man has had too much to think about. He has been trying to build up the places laid waste by war. The Southern white man has felt that it was the negro—and the Northern white man. As soon as the South realizes that the North is not a real friend to the negro, then the great compassionate heart of the white South will feel even more friendship for the one lonely race in this country of the melting pot.

SYRACUSE N Y POST-STANDARD
AUGUST 18, 1917

The President and the Negro.

The attitude of the President of the United States towards the Negro is similar to that of Senator Tillman and Senator Vardaman. He is not so frank in his antagonism, but he is quite as effective in his acts. He holds the Southern opinion of the Negro's place in society, and by his reticence, if not by his words, he makes it the official government opinion.

Since the massacre in East St. Louis the Negroes have been seeking to secure a declaration from the President, of condemnation of Negro-baiting and of sympathy with the Negroes' efforts at educational and industrial improvement—without result. The leaders of the Negro race in America in education and industry have been sent to Washington to plead the Negro cause, not the politicians—but they receive no encouragement. They are not asking now that the deliberate discrimination against Negroes in all Washington appointments shall cease, that the unlawful segregation of black and white employes in the departments shall be done away with. They do not forgive or overlook this discrimination of Democratic administration, done with full knowledge and consent, if not by affirmative act, of the President and his advisers, but they have now a more urgent errand.

Clashes between the white and black population have become of almost daily occurrence. The horror with which the public received the news of the East St. Louis Negro-hunting, the condemnation of it by pulpit and press and publicists of all sorts, has not checked mob violence. Instead it seems to have stimulated it. In the North industrial cities, to which Negroes have come in large numbers for employment, there appears to be an organized campaign to drive them back South, by terrorizing them.

That the hazing of Negroes is growing in its magnitude and violence is directly due to the refusal of the federal authorities to recognize that there is anything the matter. More important than all else would be a declaration that he is not in sympathy with lawlessness from the President himself. It is the belief of federal and state prosecution authorities that the President and his Southern cabinet have paralyzed all the laws for the protection of the Negro, and in that belief they stand idle while mob violence grows.

David Lawrence in his correspondence of The New York Evening Post states thus the hopes and prayers of the Negroes' spokesmen in Washington, who ask of their President, not favor, but the simple mercy of justice:

A statement from the President, whose words carry so much more weight with the country today than in normal times would, in the opinion of the Negroes, be a corrective act not merely because it would be read by those who might realize the dangerous consequences of wanton attacks on Negroes, but because it would indicate to local authorities that the federal government deems it of the utmost importance to protect all classes of American citizens, especially in these days of democratic aspiration.

Secure in the knowledge that there will be no prosecutions, those who are moved to violence are not restrained by the ordinary fear of retaliatory action by the courts.

If the President cannot bring about the punishment of those who have committed crimes, he can at least prevent a recurrence thereof by a vehement pronouncement. This is all the Negroes ask of him.

Do they ask too much? Can the President whose friends delight to compare him to Abraham Lincoln refuse to declare that the American Negro shall have the protection of the laws? Can he maintain silence against the appeals of speech in condemnation of wholesale lynchings? Can he witness the clashes of white and black increasing in number and violence and raise no hand to prevent, when he knows that it is his hand which must be lifted if the hands of the law's administrators throughout the land are to be loosed?

SOUTHERN OPINIONS OF NEGRO EDUCATION

outlook Christian Advocate 5-6-16

(Southern Publicity Committee)

DEEDS blazon opinions as words can not; and the white people of Winston-Salem, N. C., have recently expressed themselves on Negro education in a somewhat spectacular fashion. The Slater Industrial and Normal School for colored students is located there, and has about 500 students yearly. Founded by the Slater Board, it has been taken over by the state of North Carolina as one of its three normal schools for Negroes. It has been in operation twenty-five years—long enough to be tested by its results.

The school needed a new building for its industrial and agricultural departments; and through the effeorts of the county's state senator the legislature appropriated $10,000.00 on condition of an equal sum being raised outside. The General Education Board offered half of this.

Then the mayor of Winston-Salem, of his own motion, called together some forty of the leading white citizens. He proposed that, in view of the value of the school's work "to Winston-Salem and the entire state," the whites of the city should give it $10,000.00 in proof of their appreciation of its constructive work, and of the sprit and character of its principal, S. G. Atkins. The proposal was heartily endorsed, and the $10,000.00 quickly raised. The total amount, $25,000, was presented to the school at its recent twenty-fifth commencement. Governor Bickitt of North Carolina, delivered the commencement address to an audience of both races, and added his testimony to the school's moral and economic value to the state.

The students and teachers, to show their appreciation of these gifts, and of the school, have undertaken to raise $5,000.00 more, about half of which is already subscribed.

A Tennessee Board of Education.

Shelby county, Tenn., believes Negro education worth providing for. Last winter the county Board of Education appropriated $60,000.00 for twenty-five new public schools for colored children, all of which are to be opened this fall. Shelby has a training school for Negro teachers, maintained by the county board and the Slater Fund. Local white friends recently gave the principal $1,000.00 for the extension of his work. He has 450 boys in his pig club, has organized 56 chicken clubs, and has 400 boys each cultivating one acre for "war food."

In Person County, N. C.

The Person county Board of Education has arised the salary of every colored teacher in the county within the year. They recently offered for improvements at one colored school more than the county superintendent asked for. He declined the extra amount on the ground that the Negroes themselves wished to give part of the money needed. The Negroes seem to have made this an unwritten law for themselves; wherever the white people help their schools, they insist upon doing what they can for their part.

A STRIKING EXAMPLE OF INTERRACIAL CO-OPERATION

We do not know that we have ever known of a more striking example of interracial co-operation in educational matter than is to be found at Baldwin, La. Here is located the Gilbert Industrial Institute, supported by the Freedmen's Aid Society. This school has recommended itself to the community that Mayor Forsyth of Baldwin, La., took the lead in organizing the St. Mary's Progressive League, the organization having for its purpose the raising of funds to assist Gilbert Industrial Institute "to maintain a policy of progress and extended influence without a dimiuution of its literary or industrial courses."

Upon the suggestion of Mayor Forsyth a committee of five of the most representative citizens of the community, three whites and two colored, was appointed to make a thorough investigation of the buildings and grounds of Gilbert and make recommendations for repairs and renovations. The committed consisted of Mr. Barnett, chairman, manager-owner of the great Baldwin Lumber Company, a million-dollar concern, which gives employment to hundreds; Mr. O. L. Boudreaux, a merchant and former builder and contractor; Mr. L. Geilung, an architect and builder; Messrs. N. B. Vivile and J. H. Collins, respectively the best colored carpenter and brick mason in those parts. These men spent some time at the Institute, going over the buildings and grounds with the principal and the president of the League, examining buildings in a systematic and thorough manner. Their conclusions follow:

"We have had seven years of experience with the present administration headed by Principal J. R. Reynolds; we know of conditions which obtained previously, we are conversant with the serious obstacles with which the present administration has had to deal; we have watched with much pleasure the rapid growth of the school into a position of helpfulness to all the citizens of our community and also the confidence which all the people, white and colored, have in the ability and integrity of Principal Reynolds. In other words, we have seen what satisfactory progress Gilbert has made under most discouraging conditions and we desire to see what might be done under more favorable circumstances. We believe that, for the sake of the hundreds of unreached Negroes of this section, for whom, within a radius of 100 miles, there is not a school worthy of the name, Gilbert should be given a chance.

"We do not contend that Gilbert should be a great boarding school, but that only the few who are necessary to the industrial life of the school should be taken as boarders; the great service of Gilbert lies in the needs of the unreached hundreds who live on the plantations and in towns within a radius of a few miles of the school."

The report of the committee shows that several buildings of the plant are in serious need of repairs; there is also a scheme for using the material of two ruined buildings in completing a neat fire-proof building to be used for industrial shops.

The committee makes detailed suggestion as to reports which amount to about $5,000 and makes the following proposition:

"The colored citizens of Baldwin have raised during the last school year in excess of $1,200 for tuition of their children at Gilbert. We plan to do this every year. In addition to the above sum the Progressive League hereby makes the proposition that if the Board of Managers will arrange for the balance of $4,000 the League will guarantee $1,000 for the repair and renovating work at Gilbert and will also guarantee the sum of $200 per year for five years for the equipment of the industrial building.

"The above is to be in addition to the sums which we will raise each year for tuition expenses of our children and which the present year amounted to $1,200 and more.

"To show that we are intensely in earnest and determined to help oureselves, we inclose a check for $100 to be applied on our pledge of $1,000 toward the expenses of repairs on the Gilbert property."

We submit that so long as our schools can tie themselves up to the community and meet the approval of all the citizens, white and colored, as Gilbert has done, they are entitled to a larger measure of support from the Church.

Professor Reynolds is entitled to large consideration, if for no other reason than because he has been able to link his school up to the confidence and the good will of the community in which it is located. He has carried this school forward under great difficulties. He has succeeded most admirably and we are particularly gratified with the attitude of Mayor Forsyth and the strong committee co-operating with him.

LOUISVILLE KY. COURIER JRNL
SEPTEMBER 18, 1917

The Race Problem.

The less the New England doctrinaires say about the Negro in the South the better for truth. The Boston Advertiser tells us that "The Houston horror was a brutal kick-back against intolerable discrimination." The color line is drawn no more in the South than at the North. It is drawn here in matters social, and the artificial equality that pertains to Boston does not prevail at all. But the Negro is never denied work in the South. In matters agricultural, industrial, educational, religious, he has ever the fullest full swing. Does he not constitute our labor system?

Theodore Roosevelt accurately described the East St. Louis affair as an "industrial riot"—based on the opposition of white labor to the competition of negro labor. Nothing of that sort has ever happened in the South. Nobody interferes with a faithful, industrious Negro. "Industrial riots" have never been and could not be. They are nowise indigenous to Southern soil.

Says an honest and candid native Southern writer in a recent communication to the Courier-Journal:

What a spectacle of loyalty and devotion is presented in the demeanor of the Southern negroes during the war. Not an outbreak, not even a case of rape, but on the other hand absolute regard for and protection to the white families while the men were away in the army.

The writer has often wished the South would erect a grand monument to the old slaves as a testimonial of their faithfulness and loyalty. After the War Between the Sections, outside interference, our Northern friends, deeming it their duty to bring estrangement between the races, taught the negroes that their former faithfulness and loyalty was a crime, and they should regard the white people of the South as enemies. Even so late as the campaign of 1916 literature was placed in the homes of colored people, teaching the doctrine of hate, and it was this literature sent out that laid the foundation of the exodus.

That literature, which was excerpts from the "Masses," the "Crisis," "The Suffragist," Alice Paul's organ, the "Woman's Journal" and "Headquarters News Letter," Carrie Catt's organ representing the National Association of Woman's Suffrage, was scattered among the negroes of the South.

It was criminal to do so, for there was no discontent until that was done, and a crime it was against us and the negro.

In Boston they call the negro "Mister" and refuse him both work and food.

THE REIGN OF DEMOCRACY

The Louisville Courier-Journal 9-18-17

"We have entered the war to make the world safe for democracy," says President Wilson. Colored people, who are the only Americans who do not enjoy the utmost benefits of real democracy, have hailed with delight Mr. Wilson's declaration. Some of the most optimistic ones profess to see in the President's words a vision of real democracy, world-wide and color blind, and America would be indeed amply repaid for all the sacrifices that must be made on account of the war, if, when peace is concluded, a new era of social, political and civil justice under real democracy dawned upon America and the world.

It is almost too much to hope, however, that with the banishment of kings and emperors in Europe will go hand in hand those other tyrants and despots in America, caste and prejudice.

Race Problem – 1917

United States

THE UNREASONABLENESS OF RACE HATRED

Pet St Louis Argus 8/17/17

Race hatred in this country is at the bottom of many of the most flagrant as well as the petty injustices that are forced upon Colored people of this country today.

Ask, if you please, the strongest opponent of our race, why he opposes our progress or advancement, and you will find him without a reasonable answer. Invariably his answer is "The Negro has a place, and there he must stay." But when pressed for a reason for such a statement, the answers have been minus of reason or logic, and sadly disappointing.

Some say it is the lack of education; some say it is the lack of money or property; and still others say it is the lack of morals. Facts, however, fail to bear out these statements. If we acquire an education, we are accused of trying to keep from work. If we acquire money and property, we are accused of encroaching on the white man's territory; if we improve our morals, we are accused of trying to act a lady and a gentleman; and thus through argument after argument, runs this same line of inconsistency, absurdity and unreasonableness.

Most of our best friends among the white people find it difficult to speak to us individually or collectively without taking up most of the time apologizing for the unreasonable hatred that their race has against ours. Such few have the moral courage to speak out against the crimes of the white perpetrated upon the blacks.

The editor of "The Witness," the official organ of the Episcopal Church, has the unusual courage to speak the truth regarding certain prevailing conditions in the following language:

"The unreasonable hatred toward the Negro as a class is a blight upon the honor of the nation and, until its manifestation in the form of mob violence is rigorously suppressed, we are guilty of his blood.

"True, some of his crimes are revolting, but one is at a loss to know whether these revolting crimes are due to the black blood, or to the white blood which he has inherited from crimes against the helpless victims of the white man's lust.

"If there is any race toward whom we owe a debt of reparation for sins of our race, it is this same Black man, who has been more sinned against than sinning; and who has a right to the protection of the nation in which, strange to say, he is usually a most patriotic citizen."

"The Witness" well says the Negro is the most patriotic citizen in this country. Then why all this hatred? The answer of some would be like Tom Brown's ancient rhyme:

"I do not love thee, Doctor Fell,
The reason why I cannot tell;
But this alone I know full well,
I do not love thee. Doctor Fell."

An honest confession is good for the soul. "The Witness" has said quite a deal considering that a white man is the editor. Pity that some editors of the metropolita dailies do not "HIT THE BULL'S EYE."

HEINE ON AMERICA.

Journal & Age-Dec 1917

The current number of Pearson's Magazine contains an article on "Heine" that is especially interesting because in it are quoted some opinions which the poet recorded in his memoirs concerning the race problem in America. Of course, all Age readers know who Heine was, even though some of them may not have read his works. Heinrich Heine was a great lyric poet. A German by nationality and a Jew by race. He was born in 1797 and died in 1856. Many of his poems are familiar in their English versions.

Heine was not only a poet, but a journalist. That is, he was what we would now call a magazine writer; but the articles he wrote were so well written that a great mass of them are collected in books and have come down to us as prose literature of a very high order. The life of Heine was sad. For political reasons he was exiled from Germany. At one time he longed for a country that might be a haven for his weary spirit, and in this frame of mind he considered America. Why he felt that he could not be happy in America he expressed in the following words, which we quote from Pearson's:

Or should I go to America—that vast Liberty-prison, where the unseen chains cut deeper into the spirit than the iron chains in Germany cut into the flesh. For America is ruled by the most disgusting of all tyrants—common opinions and common ideas—the domination of the ordinary that forms the vilest despotism.

Oh, yes, you good German peasants; go out to America, where there are neither princes nor nobles; where all men are equal, equally common, equally stupid; with the exception, it appears, of some millions who have either black or brown skins, and who are, therefore, treated like dogs. The real slavery does not disgust me so much as the brutality with which free men treat the colored people; whoever has got a drop of colored blood in his veins is there subjected to insults and injustices which appear to us like a bad dream.

And at the same time these Americans make a great to-do about their Christianity and go regularlyto church. This loathsome hypocrisy they have learned from the English, who, indeed, seem to have bequeathed to them some of their worst qualities. Sordid self-seeking is their only religion and gold their only god, and he is almighty.

Of course, many a noble heart weeps in silence even in America for the universal sordid self-seeking and injustice, but whoever dares to oppose it must suffer a martyrdom worse than is dreamed of in the most benighted part of Europe.

Heine wrote these words in the first third of the Nineteenth century, before slavery was abolished; yet they are true to-day nearly a century later.

Waterbury Conn. American
Dec 15 1917

IS THE SOUTH GERMANIZED?

Even at this time, when this country is fighting to make the world safe for democracy and to rid it of the German methods of pagan brutality, here in our own country at Dyersburg, Tenn, a negro has been taken out of the hands of the sheriff's posse and burned at the stake on the suspicion that he was guilty of an assault on a white woman, with no probability of any serious attempt to bring to justice those who committed this atrocity.

It may be stated without contradiction that the South through a long series of years has become so accustomed to unspeakable brutalities in the treatment of negroes that its susceptibilities have been blunted. We suppose that in the general opinion of the South a negro is looked upon as little better than an animal, and is to be treated as an animal and not as a human being. Now this we take it is exactly the German view of subject peoples. We have seen the result to the world, the astonishing result of that national point of view, in the atrocities of this war. Do we not see the same thing in the South, an utter lack of appreciation of what a superior race owes to an inferior? Long before the war lynching horrors were instanced in Russia as showing that the South was even more inhuman than the Russians in their pogroms against the Jews.

The President went out of his way in his Buffalo addresses to denounce the treatment of I. W. W. criminals according to lawless lynching methods rather than according to the civilized methods for which America stands and for which she is today fighting. Although a southern man, can he not take this latest negro atrocity as a text to tell the South in plain English that they cannot be counted knights of civilization until they cease to be practically accomplices in the horrors perpetrated under their own mob rule?

PLATO JONES, COLORED, DIES.

Athens Courier. 5-8-17

Last Sunday morning about two o'clock, Plato Jones, Sr., one of the most liked colored men in this community, died at his home in Athens and there was hardly a man, woman or child but knew Uncle Plato, and none knew him but to respect and like him. He was a very industrious man and worked all day Saturday, at his trade, that of laying brick and when he went home at night he was in his usual health.

No colored man ever grew up and lived in Athens who had more friends among the white people than had Plato Jones, and none deserved them more, for he was always polite, courteous, respectful and obliging and he stood always for the highest ideals in life. He reared his children so that they all have the respect and friendship of the people, white and colored. He was the type of man that his race could well emulate. Frugal, honest, kind-hearted, industrious and faithful to every trust, made him a man fit to be a leader in his race. Many white friends extend to his wife and his children their sympathy in their sad hour.

Nashville, Tenn

DISCUSSES PROBLEM OF NEGROES IN SOUTH

Dr. W. D. Weatherford, Vanderbilt Graduate, Addresses Virginia Organization.

Dr. W. D. Weatherford, a graduate of Vanderbilt university, appeared recently before the Negro Organization Society of Virginia to address that body on the subject of "Better Race Relations." The New York Evening Post contained a lengthy extract from Dr. Weatherford's speech.

"We know the negro better than anybody else," said Dr. Weatherford. "Just leave the problem to us, and we will solve it without any outside interference. Yet the south is not treating fairly its millions of negroes. We must step in and protect the negro from being exploited by unscrupulous white men.

"Our great social problem is how to make the man at the bottom loom so large and seem so important that all other men

will cease to think of him as a thing and respect him as a person.

"The real social problem, out of which all other minor problems grow, and of which they are really only aggravated symptoms, is the world-old problem of the right relations between persons. The friendly relations of men is, therefore, not alone the gist of the race problem, but it is the gist of all social problems.

"The age-long struggle has been how to get men to rightly adjust themselves to all other men. Right adjustment to other men would mean, in the economic realm, that no capitalist would want to beat down below a living wage the laborer who made production possible. It would mean that no laborer would want more wages and shorter hours than the conditions of production would stand. It would mean that laborer and capitalist would share proportionately according as each one shared in toil, not according to who had the greater power and could therefore levy the greater toll."

LOCAL SOUTHERN SUPPORT OF NEGRO EDUCATION

A Summary Of What Is Being Done Through Organized Sources

(Southern Publicity Committee.)

That the South is giving locally, and with increasing liberality, to Negro public schools, and that the Negroes themselves are giving out of their new prosperity, is shown by recent reports of the Jeanes, Slater, and Rosenwald Funds.

Each of these Funds is of Northern origin, indicating appreciation of the fact that adequate provision for Negro education is a task beyond the unaided resources of the South. Each aids the public schools only in cooperation with the people of the locality concerned—the county board of education, and the white and colored population of the community.

The Jeanes Foundation.

This Fund supplies Negro teachers of home and farm industries. This year 212 of them supervise such teaching in 2,395 schools of 203 counties in 14 Southern states, including Oklahoma. 163,000 country colored children are thus being fitted for country life and homes. The Foundation pays monthly about $4,500.00 for salaries, and the county boards of education pay $6,000.00 monthly.

The Slater Fund: The General Education Board.

The aid these give to local public schools for Negroes goes to 54 county teacher-training schools in Southern states. Our state Boards report 75 per cent of the teachers in Negro country schools are to supply teachers with a thorough common school education, training in home and farm industries and some knowledge of how to teach what they know. The Slater Fund gives, this year, over $27,000.00 for salaries in these schools; the General Education Board gives $12,000.00 for building and equipment ;and the 54 county boards of education give $132,000.00 for all purposes. As the economic and moral value of these schools becomes clearer the demand for them increases rapidly.

The Rosenwald Fund.

This Fund is available for better country school buildings for Negroes where county boards and the Negroes themselves contribute a certain percentage of the cost. In the last year 328 such schoolhouses have been built in ten Southern states, at a cost of $392,000.00, divided as follows:

Rosenwald Fund	$ 96,841.00
Southern whites	125,781.00
Negroes	169,419.00

White aid is from two sources:

County boards of education	$ 89,331.00
Local friends of Negroes	36,450.00

This kind of cooperation between the sections and between the races means increased efficiency and prosperity in the rural South, and better relations in all directions. It is encouraging to note the steady growth of this cooperation throughout our section.

Nashville, Tenn

MAR 7 1917

NEGRO CHEF GIVES HIS ANNUAL BANQUET

"Wingfield's dinner," the annual spread laid by the head chef of Kissam hall, Vanderbilt university, was given last night by the old darky in the Kissam hall dining room to a select number of his friends from the university.

Besides the bountiful banquet, which Robert Wingfield prepared and served himself to his guests, a feature of the dinner was a poem which the host composed. Larkin Crouch acted as toastmaster. Speeches were delivered by Manager Gleaves of Kissam hall and Dr. Bert E. Young of the Vanderbilt faculty. Others present were Walker Jordan, Tom Ridley, Willard Teague, Hill Turner, George H. Armistead, Jr., Prof. A. M. Harris, Dane Smith, Russell Cohen and Sam Patterson.

Robert Wingfield has been head chef at Kissam hall for twenty-five years. For the past twelve years he has given an annual, dinner to some of the "old boys" whom he knew best while they were in the university. Vanderbilt alumni, students and professors consider it a big distinction and honor to be invited to one of "Wingfield's dinners." The subject of the old darky's poem last night was the lamentable fact that he could not invite all of his friends at once.

PASSAIC N J NEWS

JULY 14, 1917

THE RACE PROBLEM.

There is one negro in the New York fire department. He is the only black man admitted to the department in half a century. His name is John Henry Woodson. He has just been given a medal for a notable deed of bravery—saving a mother and child from burning to death in a tenement fire in Brooklyn. On receiving his medal he made a very sensible remark apropos of his own position.

"When I joined the department three years ago," he said, "I made up my mind that I wouldn't thrust myself on anybody. If they don't like the color of my skin, all right. And I also made up my mind that I wouldn't get sore if anybody showed an aversion to me."

As the New York World remarks, "This is the rule of conduct which most white men observe in every walk of life; its adoption by men of every race and color would remove most of the provocation for race feuds."

CONFEDERATE VETERANS MEET IN WASHINGTON

(BY T. THOMAS FORTUNE)

WASHINGTON, D. C.—One of the most remarkable weeks in the history of the Republic was the past week, in which the reunion of the Confederate Veterans was held here. Nothing like it was ever seen here before. Their coming was heralded by all "the pomp and circumstances of the advertising agents, and other accessories, to make it the feature in the public eye. The postal and all other of the government agencies were employed to advertise the coming of those who wore the gray and who, upward of 50 years ago, unconditionally surrendered to General U. S. Grant at Appomattox Court House. It was in presenting Grant's name in 1880 in the Cincinnati Republican convention that Senator Roscoe Conkling of New York delivered the following outburst:

"If you ask from whence he came, our answer it shall be,
He comes from Appomattox and its famous apple tree."

In many respects the meeting of the Confederate Veterans here, 50 years after, was a remarkable event. These veterans were not strong, athletic, inspirational men, who had rushed into the forefront of the battle at Chickamauga, New Market Heights, Petersburg, the battles of the Wilderness, and the last stand at Appomattox. They were old, worn and weary, showing that "time had written wrinkles on their brow," such as Byron wrote not upon the brow of old ocean.

New York Age

These veterans came to the National Capital the indulgent recipients of the Nation's bounty and good will. By the suffrage of the people in the last November elections all that there was good to have in the administration of the Nation's affairs was committed to their keeping. President Wilson is a child of Virginia, a preacher's son, and a sympathizer with all things Southern. In the National Congress the dominant sentiment is Southern, so that 50 years after the assassination of Abraham Lincoln the magic wand of power is placed in the hands of those who sought to destroy, instead of those who sought to preserve, the Union. What is the underlying philosophy of all this? That the Almighty God, in whose name this Republic was founded, and the Most High God, whose religion is professes, might test the Nation in the faith that tries men's souls and measures the length and breadth of the Nation's existence. As a matter of record, with the Democratic party in supreme control of the government 50 years after, the test is whether the South accepts in good faith the fact of Abraham Lincoln's Emancipation Proclamation and the War Amendment to the Constitution. The record is an open book, which he who runs may read.

In their legislative acts in the Congress, in the domination of the governments of the South by law and public opinion, they have done all that men can do to effect an organization in the government of the people to reverse all that John Brown lost in death, or U. S. Grant won in life. It is a sad fact, but a true one, and sad to record. Never before in the history of the Republic has a more peculiar people met in the Federal Capital of the Nation than these same Confederates and their friends. There were a great many black men among them who had been servants of the Confederate commanders, but interest in the anthropological personnel of the aggregate personnel was something worthy of the study and analysis of an expert.

Talk about "high yellows" and "white tans," with here and there a sprinkling of pure white, and you have the situation. They differed not from an aggregation of Afro-Americans, except in the matter of blackness. They were high white and yellows. Where did they get it?

In speaking of this first meeting of Confederates in the National Capital of the Confederate reunion, Major Charles R. Douglass, a veteran, who fought in the war, and has served for more than 50 years in the government service as a civilian, said:

"As a Grand Army man I was glad to see the ex-Confederates brought to Washington for their annual encampment; not that I believe in their loyalty, or that they had forsaken their former alignment against the Union, as they have been so clannish, remaining in the South, and closing their eyes against all other sections in this march of progress. I believed that it would do them good in an educational way to see how the Union-loving people of this country could forget the past and extend the olive branch to those who wore the gray. I believe a great deal of good was accomplished by the reunion, especially in opening their eyes to the manner in which the colored people were treated in the Capital of the Nation, and to see that the whites were suffering no ill effects from such contact, which is so religiously denied them in the South; for this reason I am glad that the reunion was held here. I believe it has enlightened a great many of those who came here. Just before the reunion, when the Confederates accepted the invitation, they asked what privileges were allowed the colored people, and if their ladies would have to ride in the same cars with colored people. They came, and I have not heard of a sigle instance in which there was conflict between the races."

CALL

New York City

MAR 8 1917

On Sunday evenings, March 11 and 18, Dr. W. E. B. DuBois will deliver two lectures of unusual interest in the Rand school, the first on "The Negro in Africa; a Strangled Native Civilization," the second on "The Negro in the United States; Slavery and After." Dr. DuBois' profound study of both the later and the earlier history of his race makes him an authority on the subject. His theme has a double interest at this time —on the one hand, because of its bearing on the whole question of imperialism and the relation between the capitalist nations and the less developed countries; on the other, because recent developments in this country are making the Negro an important factor in the industrial field and compelling the working class movement to reckon with him.

Artists, Take Notice!

Join the prize contest by submitting your drawing for a cover for the Rand School International Ball Souvenir Journal. For further information apply to the art committee, 140 East 19th street.

Race Problem – 1917
United States

COLORED FOLK ARE ROCKING THE BOAT

Henry L. Mencken, (White) Sees End of Colored Man as Goat—Fast Becoming a Question of How Much He Will Demand and Take—By Force.

The Afro American, 8/18/17

Fifteen years ago, H. L. Mencken was editor of "The Herald" a daily paper in this city. Taking exception to a view of the editor expressed in these columns, he threw open the columns of "The Herald" for a discussion of the race question. His views then were those of the Southerner, who is open to conviction, a rare thing among the tribe of them. However, an article by the former "Herald" editor in the current number of "Smart Set" magazine shows that he has arrived at some conclusions. He says there

> "What, ladies and gentlemen, in hell or out of it, are we to do with the Ethiop? Who shall answer the thunderous demands of the emerging Negro? For emerging he is, both quantitatively and pualitatively, and there will come a morn, believe me or not, when those with ears to hear and hides to feel will discover that he is to be boohed and put off no longer—that he has at last got the power to exact a square answer, and that the days of his docile service as minstrel, torch and goat are done. When that morn dawns, I pray upon both knees, I shall be safe in the Alps, and not below the Potomac River, hurriedly disguised with burnt cork and trying to get out on the high gear. Soon or late, I agree with William Archer (see his "Through Afro-America," 1910) it will come to rough work—and perhaps sooner than most of us fancy. The Southerners, even the honest ones, have botched the business abominably, and unless Providence intervenes with a miracle, I suspect that it will jolly well botch the South."

For fear someone may put him down as a Yankee or an Abolitionist, Mr. Mencken, who may be of German abstraction, hastens to add that he is of Southern birth, was raised among colored people and knows hundreds of them. He is in favor not only of slavery for blacks, but also for all "save a small and shrinking minority of whites. As first articles of his creed he mentions the fact that Stonewall Jackson was a great general, and that Ben Butler did not go to heaven. Other qualifications are that he has hookworm, reveres the memory of Robert E. Lee, hates Yankees, and formerly wrote editorials for the Baltimore Sunpaper. In spite of all these things, he sees that colored people are becoming more and more active:

JUMPING AND ROCKING THE BOAT.

> "Not only is the Negro not come to equilibrium; he is jumping up and rocking the boat more and more. For thirty or forty years after the war it was simply a question of how much should be given to him—freely or haltingly, generous or grudgingly, as you choose. But now it is fast becoming a question of how much he will demand and take—if possible, peaceably; if not, by force. And why the change? Simply because the Negro has been making fast and secure progress, not in mere education, but in competence, in self-confidence, in wealth —because he has begun to find out that he can make his way, Southerners or no Southerners—because, in all that is essential and lasting, he has shown more progress than Southern whites. A harsh fact, but still a fact. The South likes to think it has recovered from the Civil War—the whole region, in truth, swarms with wind-machines who keep on trying to demonstrate it—but a glance at the evidence is enough to fill any impartial judge with doubts. Thohse four years were more terrible than anyone knew. They wiped out the old civilization, and they left the soil so sterile that a new one has never sprung up.

VIRGINIA BAD AND GEORGIA WORSE.

Virginia was once the premier state, says Mr. Mencken, the home of Washington and a host of other statesmen. Now the poor white trash are in the saddle. No first-rate idea, no intellectual contribution to knowledge has come out of the state in 25 years. A Lee or Washington dumped in Virginia by some act of God would be jailed over night and denounced as a scoundrel. Even so, Virginia is the most cvilized of the Southern States, and Georga, possibly, the worst:

> "Here the liberated lower orders of whites have borrowed the worst commercial bumptiousness of the Yankee and superimposed it upon a culture that, at bottom, is little removed from barbarism Georgia is not only ignorant and stupid; it is vicious. A self-respecting and educated European going there to live, would not only find intellectual stimulation utterly lacking; he would actually feel a certain insecurity. The Leo Frank affair was no isolated phenomenon, no accident; it fitted into its frame very snugly; it was a natural expression of Georgian ideas of the true, the good and the beautiful. There is a state with more than half the area of Italy and more population than either Denmark or Norway, and yet, in thirty years it has not produced a single first-class book or picture or poem or scientific discovery or political or philosophical idea, or other sound contribution to human advancement. If it had been destroyed by an earthquake in 1875, the world would be exactly where it is today. If the whole of its present population were to be transplanted to Mars tomorrow, the news would be of no more interest to civilization than the news that a distillery had burned down in Kentucky."

Turning to page 15 of "Who's Who" and comparing the prominent men in Georgia with the prominent men in other Northern states, the figures show that Georgia's 1,300,000 whites are represented by 243 notable Americans. Vermont, with a total population of 355,956, is represented by 363; New Jersey, perhaps the least civilized Northern state, with a total population of 1,213,601, is represented by 501 notables; and Massachusetts with 1,433,000 total inhabitants, by 2002.

We need to remember in citing these figures, said Mr. Mencken, that Georgia is one of the thirteen states, and that applying this same test, it is left far behind by new states like Iowa and Wisconsin. This general sluggishness of the Southern states in general has caused them to fall behind the procession.

NEGROES INCREASING IN FARMING AND BUSINESS

While the whites are going backward this is what the blacks in the same states are doing:

> "In the South during the last census decade the number of Negro farmers increased more rapidly than the number of white farmers; the acreage of land operated by white farmers decreased while that operated by Negro farmers increased 10 per cent; the value of farm land and buildings owned by whites increased 17 per cent, but the value of farm land and buildings owned by Negroes increased 156 per cent; while the number of Negro farm owners increased 17 per cent as contrasted with an increase of 12 per cent in the white owners of farms."

In commerce, in industry, in business in general, the Negro is actually making greater strides, and the example of Booker T. Washington shows that the race can develop great leaders. Once the Negro is secure in business then will come the business of getting back his constitutional rights. That is the time when the "band will begin to play," says Mr. Mencken, and he will wish himself anywhere but south of the Potomac River.

Mr. Menken's use of the terms "Niggero," "coon" and "darkey" show his Southern breeding. Lest some altruistic motives be looked for behind his article, it is well to remember that readers of the "Smart Set" look for the startling and diseased in life and heartily despise the Jew and the Negro.

It is no secret that the white South is more backward than the North and West. It has been known, too, for some time, that the Negro has been advancing relatively more rapidly than his Southern white neighbor. What is rather interesting is the prophecy that colored folk will have to murder and lynch white folk before they can win their constitutional rights. Prophecies are, however, a matter of opinion, which, as Mr. Lincoln told Secretary of State Stanton years ago, prove nothing.

BEAUMONT TEX ENTERPRISE
DECEMBER 13. 1917

THE NEGRO'S WORST ENEMY.

In a northern city there is published a paper whose sole object seems to be to work upon the feelings of the southern negro, persuade him to go north and estrange him from his best friend, the southerner. Posing as a friend of the black man, this publication is, we think, the southern negro's worst enemy.

Fortunately this publication, which should be suppressed in the interest of internal peace, has but a small circulation in the south, and, for that reason, it is able to do but a small amount of damage. That it is unable to do any greater damage is due, in a great measure, to the "hoss sense" of the southern negro. He knows his friends and he knows that they are in that portion of the country where he is most needed and where he can best thrive. He is not going to let any educated negro of the north preach "social equality" to him and persuade him to leave his Dixie.

One of the favorite arguments of this northern publication is to detail some lynching, wherein a negro pays the supreme penalty for an act of folly and wickedness, and blame every white man below the Mason and Dixon line for the action of a mob. This negro publication does not any more sincerely deplore the fact that negroes occasionally are lynched in the south than we do, but it does no more good by dilating upon the facts than we do when we print the statement of facts and editorially condemn the action of the unruly men who will not let the law take its course. And we desire to call attention to the fact that the greatest [illegible] which ever was committed by a mob in this country was not perpetrated in the south, but that it occurred in East St. Louis.

The negro is mistreated, now and then, in the south, we admit, but members of the black race are not slaughtered in wholesale lots down here merely because they are negroes.

BOSTON MASS CHRISTIAN MONITOR
DECEMBER 16. 1917

Professor William E. B. DuBois, who is urging that a new Negro state in Africa be made one of the aims of the Allies, if they are victorious in the war, is a leader among the Negroes of the United States who for a generation have insisted that all the political rights conferred upon their race by the war amendments to the Constitution should be demanded, and that the federal power be used to enforce the same. During the career of Booker T. Washington, Professor DuBois steadfastly resisted the effort of Washington to induce the race to be satisfied with economic betterment and with educational uplift. Himself a graduate of Fisk University and a Harvard A. M. and Ph. D., who also had studied at Berlin University, Professor DuBois never was willing to admit that his race was to be doomed to a subordinate political condition in the United States however much it might prosper financially. Consequently he fought Washington on the platform and in the press. He organized and for a time was director of publicity for the National Association for the Advancement of Colored People; and at the same time edited Crisis, the organ of the movement. From 1896 to 1910 Professor DuBois was professor of economics in Atlanta University, Georgia, and while in this position carefully worked out sociological studies of the Negro problem of the South. He also has written fiction and essays, and of one of his books, "The Soul of Black Folks," Henry James once said that it was the most important piece of literature, from a stylistic standpoint, produced in the South since the Civil War. That Professor DuBois should now be turning in his thought to the setting up in Africa of a land to which American Negroes dissatisfied with their lot in the United States might turn, is significant.

AMERICA FINDING HERSELF.

Journal & Guide 11/10/17

Some wiseacre coined the expression that "you never know your friends until you get in trouble." America is finding out in the midst of the most serious crisis in her history that a lot of people whom she has welcomed here and received with open-hearted hospitality and moreover adopted unconditionally into her family are proving anything but friendly and loyal. In fact they constitute a greater menace than German guns at present. The mayoralty election in New York last Tuesday presented some sad surprises for all true Americans, whether they live in New York or not. The candidate of Hearst, Tammany and other pro-German interests defeated Mayor Mitchell, a staunch American and loyal supporter of the President by the largest plurality ever received in a mayoralty election, while a native of Russia, running as the Socialist candidate on a platform distinctly anti-American polled the largest vote ever given a Socialist candidate in the history of the country.

In order to protect the nation from its foreign element of citizens a congressional leader has announced his intention to introduce at the next session of congress an amendment to the constitution which shall provide that no man but a native of the United States shall have the right to vote in this country. "The war has brought to light," he declares, "that we have nations within our nation. If we continue to keep our doors open to the foreigners we must adopt more rigid rules to govern his becoming a part of our citizenship."

There are ten million Americans who are today politically isolated and mostly disfranchised against whom no such charges of disloyalty can be made.

OUR ATTITUDE TOWARD THE NEGRO.

Describing a dance at a college for colored boys and girls in Atlanta, Julian Street remarks in Collier's: "Nearly a hundred couples were present. All were clean, well but not showily dressed, dignified, well mannered, while as for their dancing, it was not merely circumspect but beautifully rhythmic. My sense of justice compels me to add that the white people I saw later on the same evening, dancing in the rathskeller of a leading hotel, did not compare favorably in manners or decorum—not to mention dancing—with the Negro college students."

OCTOBER 15 1917

Anybody else with a sense of justice might make the same observation and comparison in New York. So far, however, Mr. Street's attitude represents a considerable improvement in fairness over most of us. When it comes to Negroes we usually do not think; we merely scream a lot of hectic prejudices.

Later on in the same article Mr. Street exemplifies the complete falsity of our attitude. He was introduced to a Negro statesman, "a tall, heavily built man with the politician's paunch," who started to orate about lynching, wagged his finger under Mr. Street's nose, and then, to emphasize a point, tapped the writer on the shoulder.

Impudent familiarity is always offensive, but why should it be any worse from a pot-bellied Negro "statesman" than from a pot-bellied white statesman?

There are few parts of New York where a white man who assaults another will attract abnormal attention. But if a Negro assaults a white man the entire neighborhood sets out to clean the sidewalk with him. There are just as many blackguards among white as among colored people; there are just as many impudent white waiters as there are impudent Pullman porters, and their impudence is just as exasperating. The only thing that makes us resent familiarity more from a colored man is a snobbish, artificial, stupid attitude.

The next time you become annoyed at the citizen who "sasses" you in a sleeping car, before you scowl and think regretfully of lamp posts and bonfires, it would be well to think also of the last three white men who sassed you. Of course, if you believe in lynching all impudent people, white or black, that, again, is another matter.

THE NEGRO PROBLEM IN THEORY AND PRACTICE.

10/27/17 Nashville Tennessean Nat'l Baptist Union-Review

That is the caption of a specious editorial in the **Christian Index**, "The organ of the Baptists of Georgia" (white), issue of July 12th. Dr. B. J. W. Graham is the editor. Dr. Graham professes to be an American untainted of sectional prejudice. He claims to have always accorded our people "fair treatment." That he teems with race prejudice is evident. His Americanism balks at the color line, which indicates it to be contrary to the true type. It is southern Americanism.

How the editor of the **Index** can tell his readers that the colored people "have been well treated" in the south is more than we can understand. Everybody knows their treatment has been everything but fair and just. Mob violence, starvation wages, peonage, shameful educational neglect, Jim Crow laws, enforced segregation, miscarriage of justice in courts, brutal police regulations, inadequate housing, non-sanitary localities, disfranchisement, mistreatment of our women and girls by a vicious element, signs reading "Niggers and Dogs Not Allowed" and a hundred other insults lead us to question the reputed "fair treatment."

Dr. Graham says colored people have been "well managed both in Georgia and the South." We do not like the idea of being "managed." We believe in the doctrine of American liberty, exactly as Dr. Graham believes. We think superiority is to be measured by superior conduct, not by complexion. Dr. Graham knows that there is not a single sin, vice or crime in the history of criminality charged against the colored man but has its equal in the record of the white man. Dr. Graham knows that the recent Memphis outrage and the East St. Louis holocaust lies at the door of his own race. How lightly the editor passes over the Great American Shame! It is useless for the Georgia Legislature to vote an invitation of return to the northern emigrants. Does anybody think the Jews should have abandoned their new home in Canaan to return to Egypt? The migration of colored people to the North is a great religious movement. God's hand in it is almost visible. That a sporatic return here and there is reported signifies nothing. Not till Georgia and the South accord colored people a decent living will they be content to make those ports their home. It is not a "Negro Problem," though so named. It is the White Man's Problem, and we pray for him divine grace for its speedy solution.

Union-Review readers know our view touching inter-racial matters too well for a restatement of them. And we need not again say that the thing miscalled "social equality" gives us not the least concern. Our position is the Bible position. The **Index** is Baptist, and it should not hesitate to stand upon the Bible platform. It should practice Golden Rule democracy and not only "make the world safe for democracy," but make democracy responsible to the obligations of universal brotherhood. The **Index** should storm against every unjust race discriminatory measure extant oppose every class favoritism fostered that militates against the rights of another class. It should know no rest till the great constructive plan of co-operative American citizenship embracing all races attains to righteous relationships. The **Index** is to be commended for its frankness. We shall expect its able editor to revolutionize his theory of race attitudes and we shall pray his practice be conformed to the Christian standard.

Race Problem – 1917
United States

The Negro and Race Suicide

Howard University Makes a Grave Disclosure In Study Of Educated Negroes

By Prof. Kelly Miller, Dean of the College of Arts and Sciences, Howard University

(Reprinted from The Scientific Monthly, July, 1917)

The problem of eugenics is receiving much attention from students of sociology at the present time. The future welfare of society depends very largely upon perpetuating and carrying forward the best characteristics derivable from physical heredity and social environment. The application of eugenics to the colored race of the United States suggests several new and interesting lines of inquiry.

A study of the number of children, contributed by the fifty-five colored teachers in Howard University, Washington, D. C., throws an interesting sidelight on the questions of eugenics as it affects the Negro race. Howard University is an institution for the higher education of the Negro, composing a student body of over fifteen hundred. The Negro members of the faculty maintain, on the whole, perhaps, a status as high as any other group of colored people to be found in the United States. The present study is limited to the teachers of the academic faculties, as they constitute a coherent social entity, whose life focuses about the institution.

As an outgrowth of sudden change of condition due to the Civil War, the Negro has developed a small upper class with a wide fissure between it and the great mass life of the race. There are about fifty thousand Negroes belonging to the professional class, who earn a livelihood by some form of intellectual endeavor; while the great bulk of the race lives mainly by manual exertion. All social stratification rests ultimately upon occupation. The Negro has no considerable middle class, such as is found in well-regulated societies, which shades imperceptably in both directions. According to the occupational test, the demarcation between the professional and laboring classes of the Negro is as sharp as a knife-cut line.

It becomes a matter of sociological interest to know how far this upper class is self-sustaining through its own reproductivity. I have therefore undertaken to make a study of race eugenics in so far as this particular group is concerned. In the fifty-five families from which these teachers were derived, there were 363 children, or an average of 6.5 for each family. On the other hand, these fifty-five teachers who passed from the lower to the upper section of Negro life, have, so far, contributed only 37 children, or an average of .7 for each potential family involved. Of this number there are 41 males, 14 females; 22 are married, and 33 are single; the number of children for each family so far formed is 1.6; the largest number of children in any family is 6; four of the families are barren and four have one child each. The average indicates that the upward struggle defers the age of marriage to a time when only limited progeny might be expected. Considering all the probabilities in the case, it seems to me entirely likely that these fifty-five potential families, when the whole record is in, will not produce more than an average of two children to each family, while the fifty-five parental families, under the old regime, gave rise to 363 children. The new issue will scarcely produce sufficient progeny to perpetuate its own numbers.

There is always a certain sort of social restraint, in the case of an individual advancing from a lower to a higher level of life. The first descendants of foreigners in this country have a lower birth rate than any other element of our population. The intolerant social environment created by the white race may also produce a strong deterrent influence. Animals, in captivity or under restrained environment, do not breed as freely as when placed under free and normal surroundings. The educated Negro, especially when submerged in a white environment, is under a sort of social captivity. The effect of this psycho-physical factor upon reproductivity awaits further and fuller study, both in its biological and psychological aspects.

From a wide acquaintance with the upper life of the Negro race, under wide variety of conditions and circumstances, I am fully persuaded that this Howard University group is typical of like element throughout the race so far as fecundity is concerned. The upper class is headed towards extinction, unless reinforced from the fruitful mass below. It is doubtless true that the same restraining influence is exerted upon the corresponding element of the white race. But as there is not the same sharpness of separation between the social levels, nor such severe conditional nol-a, cmfwyshr severe transitional struggle, the contributing causes do not perhaps operate with the same degree of intensity.

The prolonged period of education always delays the age of marriage. The Negro during the first generation of freedom acquired his education at a later period than the white children and by reason of the hard struggle he has had to undergo, his scholastic training was completed at a somewhat advanced age. The high standard of living, which the professional Negro feels he must maintain, still further delays the age of marriage. A single illustration will serve to clarify this point. I half-jocularly asked one of our bachelor instructors, who has passed beyond his fortieth birthday, why he did not take unto himself a companion and help-mate. His reply was that his salary was not sufficient to allow him to support a family in the style and manner which he deemed appropriate. My reply was: "If your parents had been constrained by like consideration, you would probably not be in existence." His father was a laboring man with a family of eight children. It was the opinion of Grant Allen, the eminent English literary and scientific authority, that the human race would become extinct if all females deferred marriage beyond the age of twenty-six.

The conscious purpose of race suicide doubtless contributes somewhat to the low birth rate. There are some of sensitive and timid spirit who shirk the responsibility of parenthood because they do not wish to bring into the world children to be subjected to the proscription and obloquy of the Negro's social status.

Will this tendency, which threatens the extinction of the higher element of the Negro race, continue to operate in the future with the same degree of intensity as at the present time? Probably not. The first generation after slavery was subjected to the severe strain and stress of rapid readjustment. The sudden leap from the lower to the upper levels of life was a feat of social acrobatics that can hardly be repeated under more orderly scheme of development. The life of subsequent generations will be better ordered, and therefore we may expect that the resulting effect will be seen in the family life. The birth rate of the mass of the race is not affected by like considerations. They feel little or nothing of the stress and strain of the upper class, and multiply and make merry, in blissful oblivion of these things. The rate of increase of the upper class is scarcely a third of that of the bulk of the race, as is clearly indicated by the relative prolificness of the Howard University faculty as compared with that of their parents. The higher or professional class in the Negro race will not be recruited from within its own ranks, but must be reinforced from the great mass below. This will produce healthy current throughout the race which will serve somewhat to bridge the chasm produced by the absence of a mediatory class.

The whole question suggests the importance of a more careful and extended study in this field of inquiry which is as fruitful as any other in its far-reaching effect upon the general social welfare.

EXPLOITATION OF ASIA AS MENACE TO PEACE

EVENING POST
SEPTEMBER 22, 1917

INDIAN WARNS SOCIALISTS OF GREATER WAR THAN THIS.

Lajpat Rai's Address—Dr. Du Bois Says America Cannot Think Straight Until She Faces Negro Issue.

[Special Correspondence of The Evening Post.]

BELLPORT, L. I., September 21.—A war in which the Asiatic peoples, numbering 750,000,000, will be pitted against the Western world, is inevitable if capitalist exploitation of the Far East continues, according to Lajpat Rai, an Indian nationalist, who addressed the Intercollegiate Socialist Society, in session here.

Unless the peace terms at the end of this war included for India and China a position of self-respect and autonomy, he said, there would be no permanent peace in the world.

"There will be a greater war in twenty-five years which will put this war in the shade," said Mr. Rai, "if the European nations go on with their exploitation of India and China."

Mr. Rai's address was one of two on the suppressed and disinherited races of the world, the other being by Dr. W. E. B. Du Bois, editor of the *Crisis*, in a symposium on "American Democracy and the Negro."

"The Hindu suffers not from want of civilization," said Mr. Rai, "but from having been civilized. The problem of the Hindu and of the negro and cognate problems are not local, but world problems. The question is not whether the world can be half democratic and half autocratic, but one-tenth democratic and nine-tenths autocratic. The vast bulk of the peoples of the world live in Africa and Asia. Do you see any proposals as to how the populations of Asia and Africa are to be included in the new democracy after the war? And yet plans are being made for a world peace, a lasting peace. The Asiatics are being treated as if they were cattle to be disposed of at the will of those who hold the political strings.

WHAT CIVILIZATION MEANS.

"We are not in a position to assert our rights in the only way they can be asserted by the weapons of modern civilization. We are learning that we were wrong in our conception of civilization. We are learning that to be civilized is not only to be ready for aggression, but to be aggressive.

"When the 750,000,000 people of India and China learn this lesson of civilization from you, what will happen to the world? Only one small nation on the Pacific Coast has shown how quick they are to learn. They are civilized now. The Japanese is allowed to come into the country because of a gentlemen's agreement. He has become a gentleman. The Chinese, despite his traditions of an ancient art and culture, is not a gentleman.

"Most of the wars in Europe in the eighteenth and nineteenth centuries were fought for supremacy in Asia. The possession of India by one nation is a standing menace to the peace of the world. It is as possessors of India that the English have learned to be aggressive and defiant. As possessor of India, England became a world Power. India controls practically the whole of Asia. With Indian blood and Indian money England has built up her empire. It is to preserve that, to dominate the land and sea routes to India—the Mediterranean, Egypt, the Arabian Sea—that they are fighting, and not for anything else."

Mr. Rai scathingly indicted the English administration of Indian affairs.

NATION OF DEPENDENTS.

"From a nation of artists, thinkers, administrators, and warriors—the word is no longer in disrepute—they have reduced us to a nation of dependents," he said.

Of the £90,000,000 of revenue raised annually in India, said Mr. Rai, £25,000,000 was spent on the army and £4,000,000 on education.

"Thirty to forty million pounds are sent to England every year for so-called 'home charges,' for their kindly services in loot-

ing us," he said. "After the expenses of Government are defrayed, it leaves an average income of $10 a year in a country supposed to be one of the richest in the world. Trade figures have doubled and trebled, and also railway mileage, but the industries are all in English hands.

"As no man can be happy under slavery, so can no nation prosper under political servitude. Political slaveries are a curse to the world. If individual theft is a crime, organized theft is a greater crime. Unless organized theft of nations by other nations is put a stop to, all this talk of world peace is a sophistry. People who talk of democracy and liberty and humanity and do not mean it are greater enemies of the world than those who openly avow capitalism and imperialism."

DR. DU BOIS ON THE NEGRO.

Dr. Due Bois, in his address, said that the United States had never faced the problem of the negro, and that the nation would never be able to think straight until it did. He showed how at successive periods in the history of the country the issue had been dodged until at present 1,000 negroes who attended a special camp for officers similar to Plattsburgh were having their commissions held up by the War Department.

Dr. Du Bois showed how the problem of the negro had been sidestepped during the Revolution, when a few negroes who fought were quietly freed; how the country expanded and people thought the problem dealt with until it became apparent that the additions to the country were simply for the extension of slavery; how the Civil War was not waged on the issue of slavery, but on the issue of the extension of it.

"The man called the Emancipator said repeatedly that what he was fighting for was the Union, and that he would maintain slavery to preserve the Union," said Dr. Du Bois.

The plantation system which followed the Civil War was a caste system for negroes, he said, and the negroes are bottled up in the South on a scale of living far below that of any civilized land.

"The trade unions have organized to keep the negro out of the North," said Dr. Du Bois, "and, for instance, by the constitutions of the unions no negro can become a railroad switchman.

BELIEVES IN THE WAR.

"Now comes the world war, and I am free to confess I am one of whose who believe the war ought to be fought. I know how horrible and nasty war is. But I am one of those who have seen how horrible and nasty peace can be."

Dr. Du Bois then referred to the "mud-sill" theory of society, according to which there must be people at the bottom of civilized society who cannot be raised. He then said he was curiously unmoved at what the Government had done to suppress free speech.

"But I know how many subjects there are which you can discuss, but you won't. The negro problem is not intricate. You simply cannot get people to listen to it. You would be astonished at the difficulty with which the Conference of Charities and Corrections could even be got to discuss the problem." [Cries of "Shame!"]

J. G. Phelps Stokes, who spoke at the evening session in the symposium on "Universal Service in Peace and War," said the contention of non-resistants was anarchistic and that the individual citizen had no rights, but such as were consistent with the democratic interests of the community.

"In a great public emergency no man's right to freedom of speech, even, or to liberty of any kind, can be permitted by society to have precedence over the public need of self-protection," he said.

The Melting Pot

Very nearly one-half of our entire population, according to the last census, was composed of native whites born of native parents, the exact percentage being 49. In addition, 10 per cent of our whole population was colored, the term colored embracing negroes, Indians and Orientals. An overwhelming proportion of that 10 per cent was made up of negroes whose loyalty to the flag, under conditions of ostracism and discrimination that might well breed resentment, remains indisputable. The marvelous progress the blacks have made since their enfranchisement is the guaranty of their future.

An act of emancipation suddenly may redeem a race from bondage; it must be the work of generations that will restore to them the fruit of their lost opportunities. When we count our numbers in terms of loyalty to the flag we know no difference between whites and blacks. The colored man is forced to ride in Jim Crow cars; he is discriminated against by government itself when offices are apportioned; but the tax collector knows no difference between money earned by black-skinned or white-skinned citizens, and the selective service system draws no distinction based on color. We depend as completely upon the courage and patriotism of the colored men as the white men, and unhesitatingly add the 10 per cent to the 49 to produce a common factor.

The remainder of our population at the time of the last census consisted of 24 per cent foreign-born white and 17 per cent of native whites, one or both of whose parents were foreign born. We believe the general observation of our readers will support the judgment that the native-born whites of foreign parentage are in all essentials as American as those whose parents in turn were native born. Observed in respect of this element of our population, the amalgamations of the melting pot are finely productive of results. The American-born children of foreign-born parents, educated at American schools, constantly subjected in their daily lives to American influences, become thoroughly Americanized, whatever the home associations. We should say that no larger percentage of such Americans is likely to become tainted with disloyalty than of any other group.

Of the 24 per cent of foreign-born whites, no conceivable condition of affairs could subject them all at the same time equally to a loyalty test. In any emergency the great bulk of them would remain absolutely loyal to the flag, even should conflict arise with the country of their former allegiance. During recent months the German-Americans have shown, heartrending as to many of them the occasion must have been, that the ties of American citizenship are stronger even than those of nativity.

We think the melting pot is performing its appointed functions with splendid effectiveness. Out of it one day, many generations hence, will be developed a composite American type that will be representative of the best spirit, highest intelligence and finest courage in the world.

News
Courier
Columbia, S. C.
ess:
MAR 2 6 1917

A PERSONAL STATEMENT

Richard Carroll Tells of His Work in This State

To the Editor of The News and Courier: Please allow me space for a personal statement. I write this letter to your paper because there are many colored people who are now reading the dailies and they subscribe for your paper.

For the last two months I have preached and lectured in South Carolina on "Solving the Race Problem Through the Gospel" or "What Some of the White Denominations Are Doing for Christian Education Among Negroes by the Preaching of the Gospel," referring especially to the Presbyterians of Kentucky; the Southern Methodists and how they maintain a theological school for preachers in Augusta, Ga.; also the Episcopal Church with its missions and parochial schools. I laid emphasis and great stress in the work of the Southern Baptist Home Mission Board and its evangelistic work among the negroes in the South under the superintendency of Dr. Weston Bruner and their recent movement to establish a theological school for negro Baptists in the South.

And then, I have followed my custom for twenty-five years to deliver a humane lecture once a week, telling why we should be kind to animals; why preserve the birds, etc. I was advertised to speak in Spartanburg on the 5th inst., in Laurens on the 11th and in Sumter on the 25th. At each place, when I arrived to speak, I was informed that the colored people had spread the news that I was only traveling over the State in disguise, speaking against migration, and that I was paid to do this by white people. I want to say that not a single white man has asked me to speak against migration or told me to refer to it in anyway. Neither have I been making speeches against migration, except by the request of prominent colored men.

Sunday, the 25th, I went to Sumter to speak on Evangelism. The meeting was held in the court house. The white pastors made the announcement and there was present a tremendous crowd of both races. It looked as if there were more whites than colored. I noted some of the best white blood of South Carolina among the audience.

My friend, a man in whom I have the utmost confidence, one of the greatest negroes in the State, approached me and begged me to change my subject. He said that the migration fever had reached Sumter and was evidenced in the falling off of laborers and the sparse crowd in the different churches as in other sections of South Carolina, Georgia and Alabama. He called attention to the good relationship existing between the two races in Sumter—city and county. This friend, R. W. Westberry, formerly lived in Chicago, but is a native of Sumter. He prevailed upon me to speak on migration and I made the speech he asked me to make. I tried to show the colored people the advantages in the South compared with advantages in the North. I pleaded with the white people to give the negro justice where merited, and do all possible to make him happy and contented and at home, and that a separation now would be injurious to both races.

I did not go to Sumter to raise money for a negro school or for myself, but simply to deliver an address under the auspices of the Y. M. C. A. of Morris College. The president of the negro Baptist school was in the audience. I said to him: "We did not expect to take a collection, but I want to prove to you that in every community in the South, there are some of the best white people in the world and that while they are not saying much for the negroes' protection and justice, they are friends to the race" and I begged him to allow me to make an appeal for Christian education in his school. R. W. Westberry took the collection from the colored part of the audience. There were some wealthy colored persons present. The result of the collection was this: From colored people, $7.50; from white people, $132. I decided to take this collection for its moral effect and to prove to the colored people present and the president of the school that the negro has some friends yet in the South willing to help the race carry its burden if the proper appeals are made. President Starks was so affected by the collection that he wept and asked me what I charged and I told him not one cent. I simply wanted to show that the negro has friends in South Carolina; that with all the faults of the South and the faults of the two races—and they are both much alike, in some things—I still have hope and believe that the two races can get together and work out their salvation and solve their problems, and in the near future they would have better homes and the life and property of both races would be protected, and that we need in negro pulpits and in negro school houses, leaders, level-headed, sane and brave enough to speak out on migration. I begged the races to settle their problems and differences where they are, and in the communities where it is not safe to live, they should move to another section of the State or of the South.

For the benefit of the readers of this paper, I want to insert a copy of a letter I received March 21 from a blue-blooded Yankee, of Massachusetts, a man who has never failed to speak out in defense of the negro and one of the best friends the race has in America; namely, Dr. Francis H. Rowley, president of the Massachusetts Society for the Prevention of Cruelty to Animals, whose office is 170 Longwood avenue, Boston. I wrote him and asked him please tell me what he thought about the migration question. I also wrote a few colored pastors, one in Pittsburg, and all the answers were about the same. I quote from the letter:

"I hardly know what to say with regard to the migration of the negro to the North. I know that many of them come North expecting to find a much more cordial attitude toward the negro than really exists. I doubt if the feeling is as cordial now, I am sorry to say, as it was years ago. It is particularly difficult for a colored woman to find work anywhere, except perhaps as a domestic in a family. She has very little opportunity in business houses as stenographer or clerk. I certainly would not advise in the matter. Should it be that the coming of a large number of them North should lead the South to appreciate their value, that certainly would be worth while. I am glad you are speaking out so freely with regard to this whole question of the relation between the two races."

In the town of Laurens on the 11th of March I told the pastor of the colored Baptist Church the Rev. A. W. Hill, to allow me to make an appeal to the white citizens to help him purchase seats for the church and to pay the indebtedness, and $115 in cash and pledges was raised. This was in Laurens. I told the Rev. Hill that I simply wanted to show him that even in Laurens there are white people willing to do something towards helping the colored people carry their burdens. Not one cent did I charge for this effort.

Now, in conclusion: I see that Governor Manning in his speech before the State Teachers' Association appealed to the white teachers to create sentiment among the people in the community in which they live against lynching. In my speech in Sumter last Sunday I appealed to the colored preachers and teachers to begin at once in schools and churches and wherever they taught or preached to create sentiment against crime or the so-called cause for lynching; to teach the doctrine of the Bible; the brotherhood of man and the fatherhood of God. If the best white people will take care of their bad element and the best negroes will take care of their bad element, we will have the greatest country on the American continent. I am one willing to go to work and work along this line for peaceable and friendly relations regardless of the personal cost to me, and I believe every colored man, preacher and teacher in the State will be willing to do the same. Let it be the same on the white people's end of the line.

Richard Carroll.

Columbia, March 26.

Race Problem - 1917.
United States

RACE TOLERATION: A PROBLEM

IT is to be feared that we are yet children in our attitude toward the world-old problem of race toleration, and that our thoughts about it are crude and elementary.

Facts are facts, and the first step toward solving problems of fact-content is to get away from make believe, concealments, and attempts to ignore.

The race problem has been made unnecessarily difficult by assumptions of "race equality," "human brotherhood" and "natural goodness." These assumptions have been inevitable reactions against the opposed and long-accepted assumptions of "total depravity" and a God-decreed inferiority of an "accurst" race that should forever be subject to its superior brethren. Nevertheless, they are assumptions, working hypotheses at the best, and the only way to prove them true is the pragmatic one. It is time to find out whether they work.

Is it true, for example, that the races are "equal" in specific things that are worth talking about? Are they equal in qualities that have economic value, or political value, or intellectual value?

They are not equally tall: even subdivisions of the same race are not equally tall, for example Scotchmen and Greeks. They are not equally heavy, in statistical average, median or mode. They are not equally effective in sustained physical labor. Why, then, should we inject into the problem of race relations within a nation the purely sentimental assumption (for it is nothing more) that races are equally capable of profiting by education, equally fit to hold public office and to make laws, equally fit to run locomotives, or banks, or churches.

"But what harm does the assumption do, even if it is false?" This is the question always asked by the fact-shirkers, and it is peculiarly mischievous. The harm done by false assumption is twofold. First, every time it is discovered that one race actually cannot, as a usual everyday performance, do a particular thing as well as another race can, it confirms prejudices far more seriously than it could if no false assumption had been made. Second, it diverts educational and opportunistic endeavor into wrong channels, gives inferior men and women "the big head," and thereby calls down on them further prejudice, discrimination and abuse.

Southwestern Christian Advocate 1/4/17

A NEW FREEDOM FOR THE NEGRO

Bishop Thirkield has often said that "the emancipation of the Negro was not a bequest but a conquest." The greatest thing that Abraham Lincoln did for the Negro was not that he made him free but that he created an environment in which the Negro could free himself. It is true that the great president issued a proclamation, but proclamations do not make men free. Men who have the spirit of Freedom, though in bonds, are freer than men from whose wrists the manacles have been broken and still do not possess that almost indefinable but eternal spirit of freedom that gives a man an independent, courageous, self-respecting existence.

Let no one think that the emancipation of the Negro is complete. Least of all, let not the Negro beguile himself into the fancy that he has reached his zenith. He has come a long way. The progress of the race has been little short of marvelous. But this race born but fifty years ago has yet a long way to go. We need not compare ourselves with other races that surround us. We need only to hold before us the ideals that possess our own consciousness and those taught us through an interpretation of history and literature, and more than all the ideals that come to us through Divine revelation and then we can see how far short we are of being just what we ought to be.

The Negro needs a new freedom. The freedom that makes him spurn, with contempt, every form of slavery in whatever disguise it may come; so that he will absolutely refuse every offer to buy another person or to be bought. The Negro has been out of politics in the South for the last two decades but the next two decades will show that the Negro has gained everything he lost in political prestige and more. It was alleged before the last election that the large immigration of Negroes to the North was due to political activity of the Republican Party. Since then it has been found out and acknowledged that this was not true. No, it was perfect demagogery to make the insinuation, but while the calamity howlers were wrong there is a political significance in the Negroes moving to the North. Seventy thousand able bodied men went out of Alabama into the North during the last three months. Many more than this number will go when the ice and snow melt and the spring sun comes to help a traveler on his way. If any body believes that the Southern Negro has lost all interest in suffrage let us assure him that he is shamefully mistaken. The Negro submits to the wrongs heaped upon him in the South only to await his opportunity. He always planned by property accumulation and by wiping out of illiteracy to qualify himself for citizenship. This invitation to the North was not of his seeking. It is simply one of those inevitable consequences of a good Providence. The Negro in going North will become a political factor. We desire that he shall become the most independent and the most unpurchasable voter that the American republic knows. If he does, he will become one of the most influential elements in American life. If it were true that the Negroes' votes in the North or in the South at one time could be bought, let there be a reversal at this point. It does no good to say that the Negro is not the only man in America whose vote can be bought. It does not help the situation at all to say it has been alleged that United States senators have had their price. We crave for our people the best and

This very perplexing question concerning the future of the colored people must, therefore, be settled in the near future for the mutual benefit of us all. How will this be done? I maintain that unless we assimilate these people to the full extent of the meaning of assimilate, our only alternative would be to encourage a movement to go back to some State in Africa, preferably Liberia. It is not at all certain that such a movement would be looked upon with favor by our colored brethren. That can only be determined by sounding them out on the question.

It is my understanding that there have been several such movements started in the past. They have been unsuccessful, on account of miscarriage of plans, due to several causes, the nature of which, for obvious reasons, is not necessary to state in this letter.

What ever way we settle it, it must be done at our first opportunity. Meanwhile let us first help win the war with the hearty and efficient co-operation of the colored man and perhaps it may be the means of solving this problem that must be solved for humanity's sake.

Yours truly,
Charles E. McLaughlin.
Jersey City, Oct. 22, 1917.

the best in political activity in the electorate which cannot be purchased.

There are men in all walks of life who think that the Negro can be bought by favors, material and otherwise. The Negro wants to be on the lookout for these would be friends who would beguile him into a certain program by a mess of pottage and thereby cause him to lose his birthright. We must shake off the smell of slavery, so that we will resent, refuse and spurn every act of whatsoever nature that will swerve us from independent thinking and independent action.

The Negro needs to learn to stand erect and to look men in the face; to be courageous but not offensive; to be independent but not bumptious; to be manly without being insulting; to think independently but without arrogance; to resent insults but not to go round always with a chip on his shoulder; to be sensible but not sensitive; to be sociable with people but never intruding upon those who do not desire his presence. In other words, we are anxious for the Negro to have in the fiber of his soul, in the glit of his eye, in the firmness of his tread, in the carriage of his head, in the bearing of his body, in the quiver of his voice, in his whole life of perpendicularity that which will make him measure a man among men. Let him be a Negro in race cleavage, but let him be a man in the posture of his body, in the sentiment of his soul, and in his ideals, with all with whom he comes in contact.

We hear a good deal of laudation of the old black mammy and the old-time Negro. Thank God these saints have played their part in the drama of inter-racial relation. They were beautiful in their character. But the history of them is more pleasing than their actual presence. They are passing away. May they go, never to return. May there come up instead a Negro who will have all the politeness, all the sauveness, all the flexibility of these who were loved and held such a large place in Southern life, but may the children of the old Negro have also something of a new day in their lives. If we could have in this new Negro the politeness of the old Negro plus the independence and austerity of the Anglo Saxon we would have a type of manhood that would give us one of the most charming races in all this wide, wide world.

THE JERSEY JOURNAL will endeavor—as far as it is possible to do so—to answer queries on general topice.

Absolutely no notice will be taken of any communication sent for publication in this column unless it bears the full name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Write only on one side of the paper. This is important.

Queries will be answered in the order of receipt as soon as possible thereafter.

THE JERSEY JOURNAL does not answer letters relating to matters that belong purely to the advertising columns or relating to business houses.

Hereafter automobile route queries will be answered on the automobile page of the Jersey Journal each Wednesday. Persons desiring an earlier reply must enclose a stamped and self-addressed envelope so that the information desired may be mailed to them.—Ed.

ENGAGEMENT ANNOUNCEMENT.

Editor Jersey Journal:

Dear Sir—Will you please tell me through your query column if on receiving an announcement of a young lady's engagement, if an answer to same is necessary, if so please let me know what answer should be, and you will greatly oblige,

Respectfully, E. L.

Jersey City, Oct. 221, 1917.

A note of congratulation would be in order, although strictly speaking, no answer is necessary.

PRINTERS AND ARMY SERVICE.

Editor Jersey Journal:

Dear Sir—Would you kindly let me know through your answer column if printers are attached to the Quartermaster's Department and if they are in need of any?

An early reply is respectfully solicited by, C. B. M.

Jersey City, Oct. 22, 1917.

Apply at any Army recruiting station or to Cornelius Ford, Bureau of Public Printing, Washington, D. C. Positions for printers in the Army service are open.—Ed.

"OVER HERE."

Editor Jersey Journal:

Please insert the inclosed. It will help us in our campaign to sell Liberty Bonds.

H. L. H., a Boy Scout.

OVER HERE.

(Paraphrase on George M. Cohan's "Over There." Written for the Boy Scouts of America by Oliver Herford, for their Second Liberty Loan Campaign.)

Johnny, get the mon', get the mon', get the mon';
Help to down the Hun, down the Hun, down the Hun.
Money talks, let money shout!
Turn your pockets inside out!
Hurry, buy a bond! buy a bond! buy a bond,
Help them over yond', over yond', over yond';
Let your goid flow in a stream,
Let them hear the Eagle's scream!

(Refrain)

Over here! Give a cheer!
Tell the lads over there not to fear;
That the ranks are swelling, and the scouts are yelling
And the bonds are selling, over here.
Never fear, never fear,
We are all on the job over here.
Tel: the Kaiser he'll be wiser
When he meets the troops we're raising for him here!

Johnny, dig the dough, dig the dough, dig the dough;
Let your dollars go, don't be slow, let 'em go.
Help to give the Teutons fits,
Put the Kaiser on the fritz,
Make the Teutons roar, then some more, then some more!
Help to win the war, win the war, win the war!
Do your bit the bond to float,
Help to get the Kaiser's goat!

THE NEGRO PROBLEM.

Editor Jersey Journal:

Dear Sir—One of the many intricate problems that this country will have to solve in the near future is that of the negro question.

Brought here originally against their will from Africa, they continued to suffer indescribable hardships until set free by that greatest man of modern times, Abraham Lincoln. The setting of them free did not by any means relieve us of the responsibility of safeguarding their interests. I thoroughly believe that it is wise, practical, and our duty to assimilate the colored race. Bear in mind that they did not come here of their own volition — they had no choice in the matter.

There is no doubt that there are a great number of people whose prejudice against the colored race is so deep seated that they would throw up their hands in horror at the suggestion of thorough assimilation. The thought has often occurred to me that we are perhaps a little bit too inconsiderate of the colored man's welfare. This is caused undoubtedly by his—to put it mildly—occasional outbreak of wildness. We must remember, however, that they have only been in this country a few years, comparatively speaking.

Then again, another reason advanced for this antipathy shown against the colored race is the arrogance of some of them toward the white race. The looking down upon the "poor white trash" by these strange fellows would be highly amusing were it not for the fact that it injures their cause. The wearing apparel of this particular class is so loud that the noise is heard for several blocks. He invariably wears the checkered suit; spats are in evidence, and the swagger stick now instead of the cane is grasped by hands the fingers of which are actually covered with rings of all kinds and description. This latter weakness is very characteristic of the race. This particular class of the colored race would wear rings on their toes and through their noses if they could be allowed to set the style for all of us. It is indeed a far step from the wilds of Africa to the cities of civilized America! We must give them time to make good.

Their wonderful progress is, however, noteworthy, and they deserve a great amount of credit. There are a great number of colored lawyers, some of whom are quite prominent; doctors, one of whom can count his fortune in six figures; a number of successful business men, and editors of various publications. If the number of really wealthy colored people was known to the public, it undoubtedly would open their eyes in amazement.

It is interesting to note also that they have excelled in athletics on some few occasions. Who can forget the great Pete Jackson, the cleverest and hardest hitter of all heavyweights? And Jack Johnson and Sam Langford, the Boston Tar Baby, and George Dixon were no slouches when at their best. Major Taylor, the one time speedy bicyclist, will never be forgotten by the sporting public for his wonderful wins. Drew, the wonderful 100-yard and 200-yard sprinter, honestly won a niche in the Sportdom Hall of Fame by his clean work. And we must all of us acknowledge the great work Booker Washington has accomplished in the uplifting of his people. There was a man good enough for anybody. He unselfishly gave up his whole life for the betterment of his people. I must make mention at this point also of the fact that it was a little colored girl who won the championship at spelling for grammar school pupils a few years ago from pupils all over the United States.

Their record as soldiers for Uncle Sam in the Civil War, the Spanish-American War and the Mexican fiasco is excellent. Their patriotism is also unquestioned. They only want the opportunity to show their gratitude to the Government that liberated them by engaging in active warfare as soon as possible.

Race Problem - 1917
United States

PHILADELPHIA PA BULLET
JULY 21, 1917

Negroes Loyal to United States

To the Editor of The Bulletin.

Sir: I want to say a few words in regards to a statement I saw in your paper made by a "Northerner" concerning the negroes' unfair treatment.

I wonder if Miss Northerner ever stopped to think that a negro has a right to live on some parts of the earth as well as the whites? The ferries and trolleys are not made and used for private hospitality, but for public conveniences, which give the negro the legal oportunity to ride back and forth to his appointed destinations. But if Miss Northerner had been on time, as the negro was, probably she would have gotten a seat, too. The company does not furnish private seats for any race, so I guess the negro thought he had the right to occupy the first vacant one. We are human and valued as people in the sight of God, why not the same on earth?

Note the registration, how many young negroes offered their assistance to defend the Star and Stripes, and would have proudly rushed to the front had their country called, or should I call. We know of no other country except the United States and we are looking to it for protection.

A VICTIM

The Colored Man's Platform

To the Editor of The Bulletin.

Sir: Kindly permit me to reply to the Camden lady, who signs herself as "A Northerner." In her recently published letter, she states that we had better consult Webster and find out what the word "unfair" means. Of course as she is a woman she has a very limited knowledge of the real state of affairs that exist. I, too, was born in the North, but fortunately we are of a different race. Whether Miss Northerner was born in the North or not, she is of Southern descent.

We, as a race, are not wailing for privileges; we only ask for justice and human rights. Physically speaking, the negro has yet to meet his superior. It is true that we hold various responsible positions in the North, yet in the South we hold positions of greater importance than we can obtain North. We realize we are in a white man's country. And since we did not come here of our own free will, we are here to stay. People of intelligence are aware of the fact that there is a vast difference in the Northern and Southern negro. The Northern negro has been always taught that all men are equal, regardless of color or creed. The Southern man has been handicapped; poorly educated, beaten and knocked about, shot and strung up for nothing.

Being acquainted with these facts he makes his way North, his mind filled with the horrors he has seen. He is under the influence that all whites are the same, ready to do him an injury. He finds that there is no lynching allowed in the North, he has police protection, he gets more wages, and is able to live better. He doesn't have to get out in the street with the traffic to let the whites use the sidewalk. Yet with all of these changes he has found; it takes time to blot out the horrors he has left behind at home. If the white men on the trolleys and ferryboats would respect our women enough to get up and give them seats, when

Processes of Nature

To the Editor of The Bulletin:

Sir: Proteus, was an old deity of the sea, being the son, as some writers say, of Oceanus and Tethys. Others ascribe his being to Neptune and Phoenice. He had a way of changing his form though he did not deceive everybody. Hercules consulted Proteus and also Menelaus, the first husband of Helen, the fairest woman of the age, and the moving cause of the siege of Troy. Wordsworth, the English poet, saw Proteus and nature as separate entities. We should see them as one and the same. Proteus is nature because he changed naturally. Nature is Proteus, because the more it changes the more it is the same. There is a fascination in watching the processes of nature and puzzling out its secrets. The transformations of nature have been continuous and countless from the dim mysterious time when the earth, a gaseous thing, "Without form and void," moved slowly through a gloomy orbit of unfinished firmament, and there will be millions of changes before the time foreshadowed by the poet, "when the heavens will together roll, and shrivel like a parchment scroll." Nature converted gas into water and created new creatures that stuck to the bare ribs of the earth. By deluges, droughts, fire, water, frost, earthquakes and upheavals, the world has been altered beyond recognition, and become fair beyond description. Let us rejoice when the sun lights up the green hill, the snowy hedge, the restless sea and the golden field, and with charming grace bestows an Oriental benediction on limpid waters and laughing lakes which are transfigured into new loveliness.

WM. MOORE

Race Problem – 1917
United States

A PROGRAM RATHER THAN A PROBLEM

Southwestern Christian Advocate

No one who knows Southern conditions will deny that Negro labor is one of the largest assets of Southern industries. It is more important than capital and has been the very big factor in the South's agricultural life as well as Southern industrial enterprises. When the Negroes began to go North in large numbers the commercial and industrial South felt the migration most keenly, for cheap and reliable labor was being removed with no labor in sight to take its place. A matter of fact in most cases where European labor has been tried it had utterly failed in the quantity of work, in the spirit of cheerfulness and in tractibileness. 10/11/17

This going of the Negro in large numbers to other sections of the country has not been without blessings both for those who have gone as well as those who have remained. Those who have remained are receiving better treatment, larger wages and larger consideration. Just now the industrial South is pursuing a policy just as good business men would do in any quarter of the world, to seek to keep labor satisfied by removing cause for complaints and bettering conditions.

The moving of the Negro Northward has already put the industrial South in a receptive mood to arbitrate on the conditions of the Negro in the South and in many cases the industrial South has taken the iniative so that there is plainer speaking on the part of the friends of the Negro and others with reference to bettering Negro conditions.

Bishop Thirkield, always interested in the Negro problem, and for thirty years a spokesman on every phase of the Negroes life, comes squarely to the front and has reached the heart and ears of the South as perhaps no man in this section has done within the recent months. He has just completed a tour of Alabama, Mississippi, and Louisiana holding efficiency conferences, discussing conditions as they relate to the Church as well as the general welfare of our constituency. He has been greeted by large audiences. In most of these audiences there was a large representative of the governing classes of the South. The Bishop was given a cordial and sympathetic hearing. The newspapers have featured his message. His suggestion is a distinct contribution to the whole Negro question. It is a forward movement. It comes at the strategic time. It shows the Bishop the capable, wise farseeing leader that he is, and this is but the beginning of what may result in the campaign which he has on.

In justification of a positive program against a "problem" which is negative Bishop Thirkield says:

A CONSTRUCTIVE SUGGESTION

The urgent need of the South and the Nation is the adoption of a program for the Negro rather than the perpetual discussion of the problem of the Negro

A problem is a puzzle rooted in the past with mazes of ignorance and prejudice, hard to see through. A program has in it prophecy and hope. It looks to the future. It is constructive. It may strengthen and build up. It means co-operation. It spells progress and makes for peace. Let us then do away with our everlasting discussion of the Negro as a problem. Let us face the facts, and we shall find certain conditions to be corrected, worked out, lived through. Problems have to do with theories. Programs have to do with facts.

If a problem at all, it is not the problem of the Negro race but the problem of the races; above all it is the human problem. It relates to men as human beings. And a fundamental teaching of Christianity is this: All that is human should care for all that is human.

What nobler foundation need we require for our program than the great word of President Wilson in that state paper that will live along with those of Washington and Lincoln: "I am thinking of those rights of humanity without which there is no civilization. My theme is of those principles of compassion and of protection which mankind has sought to throw about human lives, the lives of men who are peacefully at work keeping the industrial processes of the world quick and vital—the lives of women and children and those who supply the labor which ministers to their sustenance.

This great war for democracy is going to make things better throughout the earth for the weaker nations and for all backward races in the struggle of life. An enlightened democracy involves three things: First, protection of the health, lives and morals of the masses; second, the enlargement of economic opportunities for all; third, the chance for development through education, which is simply bringing out the native capacities of the individual for the good of himself and the social whole. There is a strong movement of the best white and colored people in the interest of co-operation; to get together for the protection of the best life in the South and for the development of its vast resources. Co-operation would teach not to exploit men but to train them, educate them, equip them for efficiency and large service in building up the physical, business and moral life of every community.

Regards Negroes as Asset

True co-operation is based on trust. The exodus has brought into light, as never before, that the Negro is an asset and not a liability; that the largest development of the unmeasured resources of the South, with millions of acres that have never been touched, are in large measure dependent on Negro labor. A careful survey of the Methodist Episcopal churches among colored people in Mississippi shows that many thousands have gone to other sections. Town and country churches in certain sections have lost from one-half to two-thirds of their members. My conviction is that under improved conditions, which through co-operation between the best white and colored people, are altogether possible, the South offers the largest opportunity for the future of the masses of the Negro race. The exodus has brought into strong relief certain unfavorable conditions that are now being faced as never before.

Cheapest Lands Offered

The Southern people could make conditions such that the colored people would remain and do their part in making the South the most prosperous section of the entire nation. The only cheap lands available in the United States are now in the South. Of the 28,000,000 acres of Louisiana only about five million are under cultivation. Many million acres of cut-over lands are open for cultivation. With a climate that makes possible three crops a year, and with alluvial soil available at from one-tenth to one-third what similar lands bring in the North, colored people should be encouraged to buy lands, build homes, and in making a future for themselves they will also make the state rich and prosperous.

Planters who give their tenants a fair chance and gneerous treatment are not the ones who are complaining of the difficulty of holding tenants on their plantations. A cure for the exodus in certain sections has developed in a careful survey that I have made both among preachers and laymen, involves four things: First, better houses with a house garden and a chance for raising chickens and pigs. Second, fair wages honestly paid, and a fair division of the crops to tenants. Unfair treatment by certain unscrupulous proprietors creates unrest often in a whole community. Third, even-handed justice in the court, for which many leading newspapers are now pleading. Also that the law-abiding, property-holding citizens shall put down forever the rule of the mob. Fourth. That there shall be a

GOD AND THE PRAYERS.

Hartford Courant

In last week's New York Age James W. Johnson, the able contributing editor of this Negro weekly newspaper, comes back to the subject of God and war. President Wilson's proclamation of a day for "concerted prayer to Almighty God for His divine aid in the successes of our arms" brought the matter up. Mr. Johnson says that the minds and hearts of a great many people are vexed and distressed by the question of "God and His part and participation in this great war." New York

He then makes the acute observation that "perhaps the difficulty comes from placing a wrong value on prayer." He asks: "Is the object of prayer the securing of gifts and favors from God, or is it the strengthening of the individual soul to meet its trials?"

This double question goes very deeply into this matter. 11/8/17

The man who consciously goes in prayer to what he believes to be the foundation and sum of wisdom and justice and purity, although nothing comes of it that he can see, nevertheless does bring himself more into accord with these great attributes than he would be if this longing for infallible help did not arise in him. He is doing his best to get as near to the right as God gives him to see the right, as he can, and this is the absolute best that we short-sighted and erring mortals can do. Our prayers may seem to be of no avail, so far as outside effects come within our narrow vision, but their reaction upon ourselves, not only clarifies our human judgments and purifies our human purposes, but also brings to us fresh courage to take our trials standing up and facing them, and a new stock of firmness in the right, "as God gives us to see the right."

The *Star of Zion* announces editorially that "Gray hairs don't make you old" and repeats a story of a well known minister of the denomination, who after being in the pastorate thirteen years, played marbles and ball in the public streets with the children of his Sunday school Its injunction is to keep abreast of the times and for the parents to interest themselves in the work and play of their children. Sound doctrine, Editor Anderson. Preach it some more.

division of the school funds on a more equitable basis, thus offering hope and encouragement to the Negro in the training of his children for enlarged usefulness and efficiency.

The exodus is an insistent call for a square deal for the Negro—and that means protection, encouragement, co-operation, if he is to remain in the South. The facing of this fact by representative newspapers of the South is a hopeful sign of the new and larger day for the Negro. For example the **Jackson Daily News,** in a leading editorial on "Stopping the Exodus," affirms that "the Negro exodus is the most serious economic matter that confronts the people of Mississippi today. We may as well face the facts even when the facts are ugly and very much against us, the plain truth of the matter is that we, the white people of Mississippi are not giving the Negro a square deal. We are not paying decent living wages. We allow petty officers of the law to harrass and oppress our Negro labor, mulcting them of their wages, assessing stiff fines on trivial charges, which if preferred against a white man would result in prompt acquittal." So also as to his education and representative journals of the South are saying the same things. And this facing of the facts is a very hopeful sign.

Now what is essential to peace, good will and larger prosperity is the working out of a practical common sense, constructive program looking to the larger co-operation of the white man and the black man in the interest of a larger economic, industrial and moral life of both races.

Asks for Race Meetings

Let there be a getting together of the best white and colored people in every community on a basis of genuine co-operation, both in town and country. If groups of the best white and colored people in each community could meet together once a month or once in three months to talk over the mutual interests of both races, the result would be a new spirit of confidence, hope and good will.

Bad whites and bad blacks do get together on the lower level. To overcome the evil influence of such association let the best representatives of both races establish a basis of co-operation in the interest of good understanding and sympathy between the races; the study of health and school, and work needs and methods among the colored people; to also encourage a fair attitude towards Negro labor, and through frank consultation and criticism increase the industrial efficiency of Negroes, and encourage regular work, definite number of hours and standard of wages; also to guarantee respect for law and the orderly administration of justice.

This plea is based on the Christian doctrine lying at the foundation of modern democracy—reverence for man as man. As Kant has put it: "Always treat humanity whether in yourself or another as a person, never as a thing." It is in the interest of giving every man a chance to develop the best and divinest that is in him. To give to every man a footing of equality of opportunity in the struggle of life. It is only as all men plan and work together in sympathy and co-operation that democracy comes to its best.

This idea of co-operation lies at the very basis even of material progress. It encourages every man to be and to do his best. Permanent progress roots back in the home. It has to do with food and health and family welfare. A spirit of co-operation opposes the policy that would leave weaker people to lift themselves up by their own bootstraps. It would lend a hand to the weaker brother. Forever is it true that the hand that contracts and cheats any race clutches at the hroat and chokes the broadest prosperity.

The moral life of all is involved in this plan of co-operation. People who trample any part of the social whole under the foot of ignorance, corruption, sensuality—will sooner or later find themselves under the hoofs of the same devil. No man can put a chain around the ankle of his fellow-man without sooner or later finding the other end of that chain about his own neck. Unless we lift all people up, sooner or later, they may drag us and our children down.

Such a broad plan of co-operation among races will overcome tendencies to violence. Lawlessness sets no limits of race. The Anglo Saxon in the end is not safe where the rights of any other man are violated.

Our love for Christ has not made the progress it should in demanding humanity, justice and sympathy for all men. How often we hear the terms: "Sheeney," "Nigger," "Dago,"—damning to hate and intolerance a whole race because of the coarse or objectionable qualities of certain members. his is utterly un-christian.

Such names are apt to leave behind them an attitude of contempt and hate that is dangerous. It is the spirit of the clenched fist, with the stone held for hurling in he hour of crisis. If not curbed, we shall often see, as in the past, in California against the Japs, in Omaha against the Greeks, and in Mississippi and Illinois against the Negro, the spirit of Russia that drives out the Jew, confiscates murders. Face to face with an unprecedented commingling of the races, such an attitude is full of peril.

Our Anglo Saxon civilization is gathering up in its sweep and current men of all races. Only a spirit of broad sympathy and generous co-operation will redeem these people out of the narrowness of race feuds and hatreds and rivalries, into a civilization that is genuinely tolerant, co-operative, Christian.

Objection to this spirit of co-operation roots back into the really groundless fear of what is called social equality. Such a fetish has this become, especially as related to one race, that it has led to neglect and indifference that are starting. As the late Gov. Northern has said: "I have heard many sermons preached on missions to Negroes in Africa, but never heard a sermon on missions to Afrficans in the South."

Such a fear is groundless, because there is no such thing as social equality. There is social privilege and civil right, but no such thing as social right. Every man is lord of his own castle, and his personality is sacred against invasion. Gov. Northern has pierced to the center of this whole business in the following words: "Social equality is a delusion set up by the demagogue in civic contentions to meet his ambition for place and personal power, and paraded as a device of the devil for the strengthening of the influences against the Kingdom of God."

Preachers are the leaders of the moral forces in all races. Let that be an organization as broad as humanity and as catholic as Christ in every town and city, to membership in which all representatives of religion and moral reform movements of every race shall be eligible.

At stated meetings let all matters that relate to education, morals, housing, sanitation, social well-being and civic progress be freely considered. The outcome will be mutual sympathy, religious tolerance, and a broader spirit of co-operation. In the hour of calamity or of social conflict, this federated body will furnish a cente for common leadership and united action.

The housing of the people, sanitation, th cleansing of physical conditions, such as has lift ed Wilmington to a higher plane, would be con sidered.

In such a union the solidarity of race would be evident. The fact that disease draws no race lines would clearly appear.

Such an organization would in itself go far to creating a new atmosphere of sympathy, forbearance and hope among all the people, and would especially stimulate and encourage depressed classes. Without hope and high incentive born of civic sympathy and co-operation, no race or people can come to its best.

And when this spirit of genuine co-operation and patient sympathy wins its way among all peoples, then shall be fulfilled that prophetic dream of Henry W. Grady—the dawning of that new and larger day when eternal sunshine shall rain its light and benediction on all races working together in mutual co-operation and abiding peace.

NO EXPERIMENT NEEDED

DALLAS TEX. EVE. DISPATCH,
SEPTEMBER 8 1917

Bell's Idea of Protection For Colored Americans Is Amusing.

William O. Bell's suggestion about the United States buying the Congo state from Belgium after the war and then offer to the colored people of America a free homestead under the protection of the United States reads like a fairy tale. To assert that the writer is an idle dreamer would be begging the question.

The Negro race in America is at home. It does not have to seek the protection of the United States in a foreign land as an experiment. What need we say more?

Mayor Calls Mass Meeting For Capitol

Education 4-8-17

Patriotic Demonstration at Spot Where Jefferson Davis Stood Called by City's Executive

Late Saturday night Mayor Robertson issued a call for a mass meeting of the people of Montgomery, black and white, to be held at the State captol at 8 o'clock next Wednesday night. The mayor admits there is an element of sentiment in his call that tends to couple the past generation and the present genration with the growing generation.

"Montgomery was the Cradle of the Confederacy", said Mayor Robertson, in announcing the call for the meeting," and sent her loyal sons to the front until her best manhood of the period followed the Stars and Bars. Today, we are reunited in a bond that is not breakable, and it is meet, in my mind, that the speakers at this mass meeting should stand where Jefferson Davis stood, and next Wednesday night preach loyalty and devotion to the Stars and Stripes.

"Sunday I will communicate with Governor Henderson and ask him, as the chief executive of the State that cradled the Confederacy, to preside at the mass meeting. I was unable to get in touch with him tonight, but I am sure he will grant the necessary permission for the mass meeting to be held on the west front of the capitol, hence I am calling it for that place, at 8 o'clock Wednesday night".

KNOXVILLE TENN. SENTINEL
JULY 30, 1917

Much has been said and written about the negroes' rights in the south. But just now it seems that the situation in some parts of the north suggests that it is not a question of their rights, but of their being there at all.

Race Problem - 1917
United States

MORE PRESIDENTIAL HYPOCRISY

President Wilson, speaking at Arlington, gives expression to more of the typical Wilsonian emptiness of utterance when he informed his listeners and the world, through the press, that "America once more has an opportunity to show the world that she was born to serve mankind."

Has there not been a long relay of just such opportunities during the last four and a half years of Mr. Wilson's occupancy of the White House? And has the man who now speaks so glibly about America's destiny under his guidance showed heretofore that he cared a fig about "serving mankind"? Has he ever parted his lips to denounce the lynching, segregation, jim-crowism and other persecutions savagely meted out to a considerable portion of mankind in the South? Why now his interest in "serving mankind" and his late discovery of America's mission? Would mankind be any less served by extinguishing barbarism in America than by untieing the racial Gordian knot of Europe? But observe how Mr. Wilson contradicts his own actions and the plain history of the country:

"We have said in the beginning that we planned this great Government that men who wish freedom might have a place of refuge and a place where their hope could be realized, and now, having established such a Government, having preserved such a Government having vindicated the power of such Government, we are saying to all mankind, 'We did not set this Government up in order that we might have a selfish and separate liberty. . . .'"

How charmingly idealistic! How nobly altruistic! And how damnably and utterly false! How raspingly and obviously a lie! To what grand-stand is Mr. Wilson playing? Where is this great freedom to be enjoyed of all mankind? Where is this place of refuge? In the South, where millions of colored people are repressed and persecuted, lynched and insulted at will? In the North, where industrial and racial intoleration prevail, and where minor injustices are as rampant as lynching and jim-crowism are in the South? Or in Washington, D. C., where even government employes are segregated?

Mr. Wilson has queer ideas about liberty in Europe and liberty in America, and peculiar ways, to say the least, of "s[erving] mankind."

Why not establish general liberty for all Americans before we attempt to dictate to Europe what is freedom and what is not? Why not pick the beam out of our own eyes before we cross the ocean to pick the mote out of the Kaiser's eye? Has Germany or Germans ever committed anything so revoltingly barbarous as the burning alive the other day of Eli Persons before a holiday crowd of ten thousand men, WOMEN AND CHILDREN in Memphis Tenn.? Have Germans ever in times of peace done anything that could even compare to the lynching bees and the policy of frightfulness that the South has unrebuked indulged in for many years past? Or can we picture the German ruler, the German intellectuals, the German church and the German press maintaining a dark conspiracy of silence while one-tenth of the population of Germany (not a rebellious nationality, but a part essentially loyal to ideas and ideals of the nation) was being cuffed and kicked, lynched and raped, segregated and repressed, as the shameful conspiracy of silence that has been maintained in this country by the Federal Government and by the Northern intellectuals, press and public?

Serving mankind at home might be less spectacular, Mr. Wilson, but in the end wiser. Europe will be readier to listen to an America with clean skirts and hands than to one on whose forehead still rests the mark of Cain.

SOLDIERING IS NOT PICNICKING

Soldiering is not picnicking. Let every man who has enlisted to serve his country get rid of that delusion. The making of a soldier requires arduous labor, not alone in the form of frequent drilling but in other work as well. Soldiering is not all parades and camping-out. Strict discipline must be observed. Orders are given to be obeyed:

"Theirs not to reason why,
Theirs but to do and die."

Tennyson's lines obtain in peace as well as in war. In preparations for the battlefield as well as on the battlefield. Machine-like efficiency is the goal of modern military effort. Not mobs, but closely welded together units are needed on the battlefields and in the trenches.

PREPAREDNESS

"TAXATION WITHOUT REPRESENTATION IS TYRANNY."

Segregation in Large Cities a Stigma Upon Countless Millions of Negro Inhabitants — Discrimination on Every Hand to Contend With—Negroes Working More Than 50 Per Cent. of the Farm Hands of the South.

By Bishop W. D. Chappelle, Presiding Bishop Twelfth District.

In the discussion of preparedness, it seems to me that the patrimony of this country is of paramount importance; for every citizen of this country should feel safe, having been guaranteed the inherited rights vouchsafed by the Constitution from which the rights of citizenship come, —that instrument which fixes the common duty of all of its citizens, and in turn respects and secures their rights with the powers of the compact. Persons who enjoy such rights are American citizens and are duty bound in return to protect and answer to the call of the compact for that protection which gives it its life. Persons who are not protected by the compact in the enjoyment of such rights are not American citizens and therefore have no rights to protect.

There are ten millions of people in this country who have no representatives in the law-making bodies, nor are they allowed to vote for such representatives who make laws by which they are governed; and yet the basic principles upon which this compact is formed is, "Taxation without representation is tyranny." The United States Government is inconsistent in this respect, to say the least. And now, in her preparation to meet her common enemy from without, she should seek to do justice to her citizens within, who claim the Flag whether that Flag claims them or not.

From my viewpoint, preparedness comes from within. Our Government will not have done its duty to itself until it makes sure that wherever the Stars and Stripes float, every citizen living thereunder shall have equal rights under the law, and that there shall be a free ballot and a fair count. This is implied by citizenship, and when nullified, then citizenship is nullified.

The Government at Washington should enforce the Constitution and make sacred the rights, not of the Negro, but the rights vouchsafed to American citizens by that Constitution. Is it a fact that after more than three hundred years, the Negroes as cooks, washerwomen, ironing for and driving the white people, have become so offensive and so utterly unfit to live in the same block with white people, that they must now be segregated and driven to undesirable places in our cities? Is it fact that the very people that make it possible for white people to live in this Southland, because they are the sons of toil, who today are working more than fifty per cent. of the farm lands and by whose toil, mainly, we reap such an abundant harvest of corn and cotton every fall? Is it a fact, I repeat, that these people are so discriminated against? It is not the segregation so much which we deplore, but it is the fact that wherever the Negro is segregated in Southern cities, that the sidewalks and the streets are not kept, and it is for this reason, we think, that the attempt to segregate is made. What has the Negro done to the white man? Is he not the most docile being on the face of the earth? Is he not manfully bearing his burdens and seeking to become an honored and respectful American citizen? Why, then, seek to humiliate him in every possible way known to man's inventive genius? And this, too, is only against the Negro, the people who have been foremost in the tilling of the soil, and today is loyal to the Flag, whose loyalty is not and cannot be doubted.

The legacy of trial by jury by one's peers is our safe guide for justice, and even this is denied us. We have no rights and therefore no way to protect ourselves against mob violence. This demoralizing practice goes unnoticed by our National Government and nobody seems to care. Lincoln's prophecy is no less true today than when he uttered it: No government can long exist, under such circumstances, and this government would do well to recognize this in common with the further fact, that it is inhuman and unjust. The right to live and enjoy the privileges of competition among our common brethren are inherent and should be protected.

The boast of superiority in the white man is suspicious, at least, when the so-called inferiors are not allowed an equal chance in the race of life. Especially is this true when the white man has had three hundred years of the advantage of having the black man to work for him, while he went to school. This makes him superior, and this is the only thing which separates him today in point of commercialism, in education, and in all of the arts of acquisition.

We ask only for a fair chance in the race of life and we cannot ask for less. This given us, we shall work out our own destiny in this or in any other country. We are aware of the ignorance of our people, and deplore it; but we are willing to work and wait, and wait with patience. In the meantime, give us at least a chance which will make us feel that we are among our friends, who are seeking to help us lift our people.

South Carolina today is expending for white children's education sixteen dollars per capita, while the Negro children are getting less than two dollars. The State is giving to the white children of the schools more than eighteen hundred scholarships, and there is not a Negro child in the State who is a beneficiary. This does not speak well for any Commonwealth. The Negro schools run on the average of six weeks, while the white schools run on an average of six months. This is discrimination with a vengeance, and unworthy of the best white people of this State, and is inconsistent with what they say with reference to the education of the masses. From the facts above stated, it looks as if it is the purpose of the State to keep the Negro in ignorance. Can any intelligent man reach any other conclusion. The Negro has lived down all of the maledictions made of him with reference to his indolence, thriftlessness and the like, for todays he owns more than nineteen thousand farms and controls nearly fifty-five per cent. of the farming industry of South Carolina. This marked improvement. Now, loose him and let him go. He will make the hill, the high hill of citizenship which is the glory of Americanism and the greatest factor known to her civilization.

THE NEGRO PROBLEM.

New Attitude Needed by Whites, Rev. Jackson Tells Hanover Church Members.

In Hanover Presbyterian Church, last night, Rev. R. L. Jackson discussed the Negro problem and particularly local conditions. After referring to recent race riots, he said:

"The time has come when we, in common with the people of other cities situated as we are, must take a new attitude toward the colored people. So far as I have been able to find out the only white men who have realized the worth of the colored men have been the politicians around election time. With their one and two-dollar bills to hand out to them in return for their votes they have recognized in them individuals of real value. The business men of our city have been exceedingly slow to see in them an appreciable asset. No effort has been put forth to improve their condition materially, socially and morally, so that they could become more efficient workers and larger consumers. No efforts are exerted to keep them from being exploited by their alleged friends. They literally have to shift for themselves.

Took Part in Motor Run.

Mr. and Mrs. George W. Butz, and J. Wirt Willis took part in the automobile run of Lu Lu Temple to the Hotel St. Charles, Atlantic City, over the week-end.

CORSICANA, TEX., SUN
NOVEMBER 13, 1917

NEGRO LECTURER.

Talk by Dr. R. R. Wright Heard by a Large Audience.

Dr. R. R. Wright, a negro minister, who came heralded as a man of much learning, spoke at the A. M. E. Church last night. The attendance of colored people was quite large and by invitation several whites were present. G. W. Jackson, of the colored school, presided as master of ceremonies and Abbington introduced the speaker. A large choir furnished music. The A. M. E. Church is quite a creditable building. It is of modern architecture and is finished and furnished throughout and electrically lighted.

The speaker talked at considerable length on "Social Education." He no doubt is a man of considerable education and unquestionably thinks all that is necessary for the negro not only to succeed but to excel is to remove partial laws and give him an equal chance. The opinion of the white people who were present seems to be summed up in the expresison of one of their number that the speaker "said some good things but while doing that advanced ideas with which they do not agree."

The Christian Advocate.

Race Problem – 1917
West Indies

PREJUDICE FOLLOWS THE FLAG

The American people are doing a very dangerous thing in permitting their Southern born officials to carry the virus of their rabid Negrophobia to the newly acquired Danish West Indies. They are not in this instance, thank heavens, insulting, cringing and craven colored Americans who have been cowed into inferiority by generations of slavery. The American people have now taken into their lap an incorrigible hot tempered generation who can be killed but cannot be humbled, who have always had equal rights in their own vineyard, and who know nothing but to zealously defend those rights with their lives. They are the same people who a few months ago rose in rebellion against Denmark's policy and forced Denmark to grant them the boon of equal political rights they sought. They are of the same West Indian black martyr race that, under Toussaurt L'Ouverture, drove Napoleon's army off the island. More power to the valiant Danish West Indians in their stand for absolute equality and justice under the American flag. We are glad they are resenting the effort of Americans to make American color prejudice follow the Flag there as it has elsewhere. The following letter in our esteemed contemporary of St. Thomas, "The Bulletin," May 15, tells its own sinister story:

To the Editor of "The Bulletin":

Dear Sir—A very much discussed topic (segregation) of some months past showed itself forcibly to two citizens this evening. On our way downtown, my friend on passing one of the marines, unintentially brushed his arm, at the same time making use of the remark, "excuse me." The marine turned around, and in a threatening manner, at the same time flourishing his club, remarked, saying, "In the future, when you should see a white man coming towards you, you must make room for him to pass." I can't help saying I consider the act purely antagonistic and degrading, and liable to cause disrespect and abhorrence instead of admiration of the men whom we should look upon, when we consider them, upright and manly.

Yours respectfully,

STEPHEN E. ISAAC.

The natives—we mean to say that the black natives, who constitute ninety per cent of the population—we want to inform the American people are beginning to resent this. They are going to continue to resent these practices if they increase in an ever increasing measure. A leading young spirit of the Islands proclaims in the following day's issue of "The Bulletin" as follows:

Dear Mr. Editor:

The circumstance related by Mr. Stephen Isaac in your issue of yesterday should arouse the deepest feeling of resentment in the breast of every colored man who has his heart in the right place.

If the style of address used by the uniformed perpetrator of the offense to a respectable colored gentleman were an altogether unprecedented observation, his uncouth conduct might be regarded as mere bombastic display of an untutored nature; but as events of daily occurrence on the mainland, seriously affecting the freedom of our much proscribed brethren, force upon our senses the probability that this characterizing feature of a regrettable practice there may not be altogether untried here, the outrage committed by the "cracker" merits more than a passing remark.

We, as natives of this island, want it to be distinctly understood by those already here, as well as by every other Caucassian newcomer who may have occasion to pitch his tent among us, that this island is ours by divine right; and that whatever might have been the peculiar circumstances of money and politics associated with the transferring of the beautiful portion of the Caribbean to the United States of America, the purchase of our liberties was not included in the bargain; hence we are not at all disposed to submit to any species whatever of oppression.

C. H. EMANUEL.

We colored citizens of the United States glory in the spunk of our Danish West Indian brethren. Don't scotch the snake of race prejudice. Kill it at the outset. It has no place in your home. It will not be there if you are men.

CUBA NEGRO REBELS BURN AND PILLAGE FOREIGN PROPERTY

Americans and Other Foreigners Are Being Driven From Several Districts in Oriente Province.

MASSACRE OF WHITES THREATENED BY BLACKS

Leader of Rebels Says That Outrages Will Continue Until United States Intervenes and President Menocal Is Forced From Office.

New York, May 6.—Charges that Cuban negro rebels are burning and pillaging the homes and properties of Americans and other foreigners in the districts of Palmarito, Bayate and Miranda, Oriente province, were made by twenty-four American and British refugees who arrived here today. They predicted that there will be a massacre of the white residents remaining unless the United States intervenes and asserted that the Cuban government is powerless to cope with the situation. Most of the refugees escaped with only the clothes they wore.

The accusations were substantiated by an appeal for aid signed by 116 Americans remaining in the territory occupied by the rebels. The appeal, the refugees said, will be forwarded to the state department at Washington.

Threat of a Massacre.

The threat of a massacre is contained in a statement included in the appeal, alleged to have been written by General Blas Maso. The statement Maso is reported to have made said:

"You will holler loudest and we will destroy until your hollering will be heard in Washington and force American intervention. We are only fighting now with the torch, terrorizing and organizing.

"But if Menocal does not step out May 20 we will fight and kill. We are 15,000 rebels in this province, all well armed, and the whole province will become a wilderness. Your government can prevent this by intervention."

The statement concluded with the following message from the general's aide:

"You will notice that we rebels are negroes to a man. You will remember the negro revolution of 1912, when 5,000 negroes were killed in this province.

"We remember that, too, and now that we are armed, the death of 5,000 defenseless negroes in 1912 shall now be avenged in a horrible war. I assure you."

Atrocities Are Charged.

George Buxton, of Norwalk, Conn., asserted that the rebels held full sway in Oriente province outside of Santiago and its environs.

"Burning and pillaging," he said, "are far from infrequent. The atrocities committed on the whites in Mexico have not a thing on what has been done and what is being done now in Cuba.

"Administrative and military authorities of Santiago, after receiving many appeals for aid, did send out several expeditions, but the rebels withdrew to the forests and the government forces generally passed them without seeing them."

Francis Brake, a Canadian, described the harrowing experiences of himself, his wife and five children, ranging in age from 5 to 19. They were not permitted to land here because of their destitution, pending disposition of their case by the British consul. Brake was employed on a sugar plantation at Paso Estanca.

"Although only thirty-one miles from Santiago," he said, "and certainly within reasonable range of military protection, we were defenseless. The rebels, who were secretly organizing long before the rebellion was begun, swooped down on us and put our homes to the torch. We were driven from the plantation at the point of bayonets and we were given twenty-four hours to leave, but the rebels were in possession of the railroads, all the horses had been confiscated and we saw no means of making our escape.

"A negro rebel, who had spent some time in the states, gave us his own horse one night and we journeyed thirty-one miles overland to Santiago."

COLOR LINE SHARPLY DRAWN IN PANAMA

White Americans have taken their color prejudices to Panama, where, before the building of the Panama Canal was begun, there was no Negro problem. Since the invasion of the American, however, wholesale discriminations against the Negro exist, the color line, in some instances, being as closely drawn as in Georgia and Mississippi.

This information has been brought to New York by one who spent several weeks in Panama, and was in a position to investigate conditions from every angle because of his light complexion. In describing conditions in Panama to an AGE representative, the following impressions were given:

"The majority of Negroes in Panama are West Indians. There are few members of the race from the United States. The housing conditions of the people are very poor, due chiefly to the small salaries paid. Negroes are paid but from ten to twelve cents an hour. When the weather is inclement they are usually prevented from working and are the financial losers.

"In contrast to the low salaries paid, Negroes are compelled to pay from $3 to $4 a week for a small room without light, little or no air and void of modern conveniences whatsoever. Much ado is made about the prevailency of so much sickness among the black people, but were they paid better wages they could live along more sanitary lines. I have seen men work in the rain, not wanting to lose anything on the week, thereby becoming ill from exposure.

The color line is sharply drawn in the hospital, which is conducted under the superivsion of the United States Government. One floor is used for white patients and the other for black patients. There are no accommodations for colored women or children. A larger hospital and a more liberal policy are needed in Panama.

"The periodical fires, burning out sections where Negroes reside, occur at certain intervals, and while the opinion prevails that they are of incendiary origin and destroyed to get rid of the old quarters, no effort is made by the authorities to prevent a recurrence of these conflagrations, which usually are accompanied by a loss of life.

"The color line in Panama reminds one of the inconsistent manner in which it is drawn in the South. Although the white man refuses to meet the Negro on the same social plane many instances may be citied showing him on most familiar terms with colored women. The customs of the place seem to be that no attention is paid to this immoral condition.

"Many Negroes want to leave Panama, but the strict immigration laws are such that they find it almost impossible. They are compelled to undergo a severe physical test, and besides must possess several hundred dollars. On account of the small wage and big expense, it is extremely difficult for them to get together a bank roll."

DANISH WEST INDIES FOR UNITED STATES

Washington, January 16.—Sovereignty over the Danish West Indies, after

half a century of negotiations, will pass tomorrow to the United States, with the exchange of ratifications of the purchase treaty by Secretary Lansing and Danish Minister Brun. The actual physical transfer, with the raising of the American flag will take place upon payment of the $25,000,000 purchase price, which congress will provide in a few weeks.

During the interim the government of the islands will be administered by the present Danish governor. Under the terms of the treaty a joint commission is to begin work immediately to arrange the details of the transfer.

The question of the permanent form of government and of name must be arranged by congress, probably on the lines of the Foraker act, under which the territory of Porto Rico was acquired. As the new groups was acquired primarily at the instance of the navy department, because of its strategic importance as a naval base, that department is anxious to be placed in absolute control under such a tenure as exists in the case of the Island of Guam. The war department, however, being already equipped with proper machinery for administering insular possessions through the insular bureau which controls the Philippines, is likely to put in a claim also for the administration.

It is probable that a joint board of army and navy officers will be sent to the islands soon to concert measures for the military protection of the group and for the immediate establishment of a naval station.

REPUBLIC OF HAITI UNDER MILITARY RULE

(Special to THE NEW YORK AGE)

WASHINGTON, D. C.—Haiti is now under the complete domination of the United States. This black republic is now experiencing American military rule after having enjoyed independence for 113 years.

Both chambers of the Haitian Congress have been adjourned by order of Brig. Gen. Eli Kelley Cole of the United States Marine Corps. While President Philippe Sudre Dartiguenave is accorded the honors of president and his cabinet has not been disbanded the Haitians have but little say as to the running of their government.

The Haitian Congress and American officials have not gone along well since the American occupation. Some cabinet members opposed intervention on the part of the United States, pointing out that this country had no more right to come to Haiti and interfere with its internal affairs than it had to take charge of the affairs in Mexico. Here was the beginning of ill feeling.

Disagree Over Stipulations.

Although the convention between the United States and Haiti, signed September 16, 1915, was in duplicate, both French and English, its ambiguity led to an almost immediate dsiagreement between the Haitian and American officials in matters of interpretation. The creation of a gendarmerie, the first constructive work of the Americans, was provided for by article X, which stipulated that "this constabulary shall be organized and officered by Americans, appointed by the President of Haiti, upon nomination by the President of the United States. The Haitian Government shall clothe these officers with the proper and necessary authority and uphold them in the performance of their functions. These officers will be replaced by Haitians, as they, by examination conducted under direction of a board to be selected by the senior American officer of this constabulary, in the presence of a representative of the Haitian Government, are found to be qualified to assume such duties. The constabulary herein provided for shall, under the direction of the Haitian Government, have supervision and control of arms and ammunition, military supplies, and traffic therein, throughout the country."

The organization of the gendarmerie was effected by Lieut.-Col. Smedley D. Butler, who had gone to Haiti with the rank of major, and as an adjutant to General (then Colonel) Cole. Its efficiency is unquestioned, and it has recently been increased to a total of 2,900 officers and men. Col. Butler, who was commissioned by the Haitian Government, with the rank and pay of a general of division, appointed marine officers and non-coms. to the subordinate commands of the gendarmerie, in which, without exception, the privates were Haitians. Order was restored and is maintained by this organization. But, while the total expense is defrayed out of the Haitian revenues, neither General Butler (to give him his Haitian rank) nor any of the marines serving under him have been bound by oath or contract to support the Haitian authorities. They are still officers of the United States Marine Corps on foreign duty, drawing pay and extra allowances as such, in addition to their pay from the Haitian revenues. Under these circumstances, there is no fear of an organized revolt against General Cole's rule, especially as the Haitians have been completely disarmed, and have not even the nucleus of a military force other than the gendarmerie, if they may be said to have any part in it beyond the cost of maintenance.

CENSORSHIP IN SANDOMINGO

The Guardian 1/20/17

U. S. A. SUPPRESSES FREEDOM OF SPEECH IN COLORED REPUBLIC TO UPHOLD MILITARY SEIZURE AND RULE—NO NEWSPAPER CAN PUBLISH ANYTHING AGAINST U. S. DOMINATION—JUST AS STRICT AS IN EUROPEAN WAR.

Washington, D. C.—Drastic censorship equal to anything Russia or any other European government has ever imposed, has been established by the United States navy over the Colored natives of Santo Domingo. The exact text of the order is as follows:

"With the declaration of Occupation and military government in Santo Domingo, censorship is hereby established, the existence of which will be immediately notified to the press.

Any comment that is intended to be published upon the attitude of the United States government, or upon anything connected with the occupation of Santo Domingo must be submitted to the local censor for approval; and no such comment shall be permitted to be printed without having been passed upon favorably by the censor.

The publication forbidden of expressions of a violent or inflammable demand against this order will be suspended; hostility or resistance to the military government, suppressed.

The publication of any newspaper or other periodical that offends against this order will be suspended; and responsible persons—owners, editors or others—will further be liable to punishment by the military government.

The printing and distributing of posters, handbills, or similar means of propaganda in order to dissiminate views unfavorable to the United States government to the military government in Santo Domingo is forbidden, as is the distribution in Santo Domingo of such matter in papers and perodicals published in foreign countries. Offenders against this regulation will be liable to punishment by the military government.

The officer (general) commanding on shore will appoint censors and put this order into effect."

WEST INDIAN NEGROES LIKE THE BRITISH COLORS.

tar of Zion 7th Star

A large majority of the applicants to the British mission, up-to-date, have been Negroes, who are desirous of joining the regiments recruited from the West Indian portions of the British possessions, who are now doing duty on the other side. Fully 80 per cent. of these men are employed as bell boys and elevator men in uptown apartment houses and hotels, but they appear to be sincerely anxious to enroll. Upon their acceptance they will be drafted into colored battalions.

Present plans of the British Mission are to send the men enlisted either directly abroad for military training or to the now half-deserted concentration camps in Canada. It is not likely that any one enrolling will be placed in actual service for at least six months and possibly longer. An interesting angle of the British recruiting drive in this country is that many of the men who volunteer may never fight under the Union Jack, but may be drafted for service with the French, American or Italian armies, irrespective of nationality. The details of this plan have not yet been worked out, the United States Army authorities to evolve a system by which it can be made feasible if necessary.

Editor J. Harvey Anderson, of the STAR OF ZION, mingles the bread and butter leaven with his literary lump. At his home, Paterson, N. J., where he established a residence a century ago, married a Patterson belle and twice pastored the Zion church. Dr. Anderson recently secured positions in prominent stores for two young ladies and one young man. He expects to "land" others of the race later on, until every business house of consequence has in its employment one or more colored persons. The Negro spends a lot of money with these concerns, he holds, and the race should have a share in the benents accruing from their prosperity.—J. R. Thompson, Indianapolis Freeman.

Welcomes Co-operat

The New York Age

New York, Jan. 20.—Prof. James C. Roberts, a stalwart diplomat, and one of the five members of the Commission sent by the Colonial Council of the Danish to Denmark to confer with the Rigsdag Committee relative to the transfer of the Islands, was a visitor Tuesday to the News office enroute from Denmark to Washington to confer with Senator Stone of the Foreign Relations Committee. In the course of a brief but brilliant interview he declared the unswerving opposition of Danish West Indians to anything which savored of the American color line. The total population of St. Thomas, St. John, St. Croix and St. Lucia exceeds thirty thousand, and the total white population of the islands will not exceed one thousand, he said. The land is owned almost entirely by colored people, the richest man in St. Thomas being A. H. Locke, who controls a large number of its interests and who visited the News on his trip to this country last year. The Danish West Indians, he declared, would welcome the coming of leading colored Americans since they understand each other and are both of the same temperament, race, and language.

Roberts Swayed the Committee.

It is known among the Islanders here that Prof. Roberts, through his force and tact, swayed the committee largely into the sale of the islands. The Danish West Indians are expecting full and equal rights as American citizens, although the Governmental changes will be gradual.

In Prof. Roberts' statement to the Rigsdag he urged the people's desire for transfer through the fact that Denmark was too far away from her possessions, and also that in the event of serious complications arising between foreign powers Denmark would be unable to render the protection needed in such event.

He declared that the inhabitants should receive the citizenship of the United States since they were not taken by conquest.

"Nor do the inhabitants of these islands wish to be placed under the Porto Rico government, but wish to have their own insular government," he urged, and his word was evidently heeded in the conditions of the transfer.

THE SANTO DOMINGO NEWS IS CENSORED BY UNITED STATES

The Richmond Planet 1/13/17

Washington, D. C.—Drastic censorship equal to anything Russia or any other European government has ever imposed, has been established by the United States navy over the Colored natives of Santo Domingo. The exact text of the order is as follows:

CENSORSHIP.

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"The officer (general) commanding on shore will appoint censors and put this order into effect."

Race Problem – 1917

West Indies

HAITI FADES AWAY—From the foreign press we often learn a good deal of home news and from the Toronto *Saturday Night* we gain the impression that to all intents and purposes Haiti has become part of the assets of Uncle Sam. If this be so the American papers have beaten no drums about it. *The Saturday Night* says: Lit. Digest 10-20-17

"The Republic of Haiti has quietly passed out. A few days since the American Army officer who had been in temporary charge of Haitian affairs spoke softly to the assembled multitude, to the effect that these colored gentlemen need not hold any further elections, and that the United States would assume full responsibility for the future conduct of the island of Haiti. As all the firearms had long since been gathered in from the natives by United States officials, the proclamation did not create any unnecessary stir. For upward of a hundred years Haiti has endeavored to govern herself, but always with disastrous results. The amount of it is that the Haitian is not fit for self-government. The country's finances are in a chaotic condition. The island is greatly overpopulated; imagine two and one-half million people cooped up on ten thousand square miles, and with no disposition to be industrious at that. The country's trade has been steadily decreasing, and there is not now sufficient money in the treasury to meet the bond interest. This means that the United States will be obliged to assume all these responsibilities, financial and otherwise, and bring Haiti out of the slough into which a century of misgovernment has precipitated her. In connection with the United States' attempt to advance Haitian interests it is interesting to note that the officers of the United States Marine Corps stationed on the island have been busily engaged developing its agricultural resources. They have cleared large tracts of land that the native was too lazy to cultivate, and expect soon to be able to export large quantities of fruits and vegetables. Haiti has long been one of the problems of the Caribbean, and it is to be hoped and expected, now that Uncle Sam has taken the tiller in earnest, there will be a distinct change for the better. In any event, the United States will see to it that the country will miss its usual monthly revolution."

The Honorable J.C.Roberts is the colored member of a commission of three,appointed by the Colonial Council of the Danish West India Islands to confer with the United States,Government.

The Crisis April,1917. P 300

ace Problem—1917

West Indies

AN APPEAL FROM HAITI TO AMERICA

10-27-1

THE Board of Christianisme and Patriotism of Haiti, a missionary enterprise, in July of this year founded the Haitian-American Cooperating Institute with the object of spreading among the American people a more accurate knowledge of the needs and possibilities of Haiti, of spreading among the Haitian people a correct knowledge of the ideals, culture, achievements and progress of the American people, of securing between the two cooperation in the fields of religion, education, philanthropy and social service, and of promoting social intercourse among those interested in Haiti.

This institute, which remains under the business control of the board but has a council of native advisory directors, now sends out an appeal to American religious and social workers, reminding them of the obligation assumed by this country by the convention of 1915 to advance the economic, social and moral condition of the Haitian people. They say:

Here we wish to express with all sincerity our appreciation to the helping hand of the United States government for their first efforts of pacifying the country and establishing stable government; and we believe the Christian people of the United States will cooperate in developing in Haiti the educated citizenship which will help to bring to our country elements of the highest civilization to which all good citizens do aspire.

In the October number of the *Queen's Work*, a magazine of Catholic activities, a Haitian bishop and other church workers reply to the accusation which has frequently been made of late that in spite of every effort the Haitian people remain morally and socially on a low level, and that there is little sign of improvement.

After drawing attention to the small number of priests in the country—not one for ten thousand souls—which makes intensive work extremely difficult, the bishop of Cape Haitien writes:

There are not ten women out of every hundred in Haiti who do not aspire to marriage and a life truly Christian. Still a number live without Christian marriage. These women are called *placées*. These unions are not the result of loose morals but of prejudices preserved from the sad times of slavery. I think that I can affirm that the majority of these women preserve perfect fidelity to their husbands. . . .

What I have said for the morality of women I cannot say for the men. There are, indeed, some causes for this difference. I wish to cite only one—our civil wars. Every man is a soldier, or is liable to be one from the age of eighteen. And then, together with the shortage of priests, our great obstacle has been militarism.

Under the Platt amendment, as Prof. Edwin M. Borchard, of Yale, recently reminded the Long Beach conference on foreign relations, the United States not only exercises financial and police control over Haiti, but has also undertaken to develop the natural resources of the island. If this economic rehabilitation is to be taken in hand seriously and on a large scale, the Haitian-American Cooperation Institute and the clergy contend, it must be accompanied by a great extension of educational and philanthropic endeavor.

The greatest need of Haiti is not merely economic and political reformation and material aid.

COL. ROSEVELT ON THE NEMESIS OF BLACK SLAVERY IN THE WEST INDES

The Savannah Tribune

2/5/13

(From Scribner's Magazine)

One thing is certain. No race ever so sacrificed the permanent welfare of the race to the profit of the individuals of two or three generations, no race ever for temporary ease and gain invited such nemesis of race destruction as the Northern white race—English, French, Dutch and Danish—did by the introduction of black slavery in the West Indes. Whites can live and thrive in these lands; not only are the upper-class whites of Creole origin in the islands a handsome, vigorous, and fertile people, but the same thing is true of the few spots where white yeoman farmers or fishermen have permanently established themselves, as is notably true of Saba, but also in small isolated localities which I came across elsewhere. The white did not die out because he could not live or work. He died out because for his ease and profit he wickedly introduced Negro slavery whose descendants elbowed his descendants from the land—the process going on at practically the same rate of speed before and after slavery was abolished. Numerically, except in the Spanish islands, the whites are now but and unemportant fraction of the population. They still form everywhere the bulk of the small upper class and a small, but important, element in the much larger middle class; but even in the upper class the colored blood is slowly gaining ground. Nowhere is there a more sincere effort to do justice, without regard to color, on the merits of each man, in all civil and industrial relations. Such justice can never be done, in the West Indes or anywhere else, unless each man is made to understand and to act on the theory that the full performance of duties should be the perequisite to any claim for the enjoyment of rights; and that words and combination of words which do not and are not made to represent facts result in well-nigh unadulterated mischief. For over a helf-century in the West Indies the Negro has done far better in the islands where the government has been, at least at the top, under predominantly white control than he has done in Haiti, where the whites were expelled with fire and sword a century and a quarter ago.

UNION
Springfield, Mass.

MAR 2 1913

Uncle Sam in the Caribbean

V.—Tropical Socialism.

By FREDERIC J. HASKIN

[Special Correspondence of The Union.]

CHRISTIANSTED, St. Croix, D. W. I., March 11—It seems incongruous that in this sleepy, pretty little island the struggle between money and muscle should be waged just as intensely, if not quite so vigorously, as in Chicago or New York, and that socialism should have found a foothold here in the Caribbean, which is the storied home of piracy, slavery and every other form of primitive and lawless individualism.

Yet socialism is just now engaging the attention of St. Croix to the exclusion of almost everything else, and this island could probably muster a heavier socialist vote in proportion to its population, if it had an effective electorate, than any other part of the world. For Hamilton Jackson, whose word is divine law to almost every Negro on the island has announced that he is a socialist and has mapped out a complete program for the socialization of the island.

Jackson wants a committee of Congress to come to St. Croix and study conditions; then he believes they will see that he is right. The planters want a detachment of marines to come to St. Croix and put "that nigger right back in his place." It will be mighty hard for Uncle Sam to please everybody in St. Croix.

On the otherwise bare walls of the office from which Hamilton Jackson edits his newspaper and administers his savings bank and his labor union, hangs a large cheap portrait of Booker T. Washington; for the founder of Tuskegee is the model and inspiration of the young St. Croix Negro who has set out to win freedom for his people. And from all that can be learned Jackson is fully the equal of Washington in mental ability. Even the whites of St. Croix admit that he is an orator of real power. His use of the English language, as seen in his newspaper, is not only forcible and correct but in good taste, although he has a Rooseveltian propensity to apply the short and ugly to his enemies in print.

Jackson also has what is more useful and more dangerous than any amount of mere brains; he has power of leadership. The Negroes of St. Croix who have lived in slavery or peonage for centuries, who had no conception of collective effort before his coming, he has organized into an effective labor union and an absolutely solid personal following. Furthermore, he has filled these people with a blind veneraiton for himself; the Negroes of St. Croix openly speak of Jackson as a god, and attribute to him supernormal powers.

Jackson is a powerful Negro, standing over 6 feet tall, and is but 32 years old. He is very black and nappy-headed. His grandfather was a Scotchman, he says, but he wishes that he could claim a pure African descent. He speaks very fluent English without the West Indian inflection, and has some command of Danish. He has traveled in Europe and America and is well read. The basis of his philosophy is that the African Negroes are a people of possibilities which may be realized if they have proper opportunities. He points out that in some of the ancient civilizations Negroes played an important part, and that many modern Negroes have achieved a great deal. He willingly admits that his people lack the moral stamina and indomitable will of the Aryan, but points out that in power of musical and artistic expression they are richly endowed. He does not desire for his people social contact with the whites, believing that they can much better work out their destiny separately. But he does believe that the stronger race should give the weaker one equal civil rights, an equal opportunity to earn and own.

In the people of St. Croix Jackson has great faith. In spite of the insufficiency of the Danish schools only about 5 per cent. of these people are illiterate, and they are the very old ones. He asserts that the average St. Croix fieldhand is just about as well posted as his master. He also points out, what is true, that the people are very cleanly, do not get drunk and are frugal and thrifty in their own way. They do not work as hard as northerners, nor as regularly, but they save and take care of their property.

It is Jackson's claim that but for his propaganda, the island would have been depopulated within half a century. He cites the figures of the Danish census to prove that between 1841 and 1911 the population decreased from about 25,000 to 15,000 and that this decrease was going on steadily and the island being less and less efficiently cultviated. He asserts that since he has formed his union and raised wages several thousand people have come in from the English islands, and that he is in touch with a colony of 2500 St. Croix Negroes in New York who are anxious to return but are waiting to see what the United States will do.

The depopulation of St. Croix, he says, has been due to the existence of what is practically peonage. The planters own all the land and control all the employment. Hence the Negro is dependent upon the planter for a roof and for a chance to work. When there was no labor organization he had to accept what the planter chose to pay, and being unable to get more money to leave the island the difference between his condition and peonage was slight.

Jackson was born on the island and educated in the local schools. He then became a school teacher. He says that he made a study of medicine and spent all of his nights tramping about the island with a small stove strapped to his back for heating water in order to minister to sick Negro children. In this way he gained the confidence of the people and became a recognized leader. A few years ago the Danes decided to make an investigation of social and economic conditions in the island, and Jackson, being recognized as a spokesman for the Negroes, was invited to appear before a commission in Copenhagen.

His really remarkable powers of expression attracted much attention, he took the lecture platform and was well received by radical audiences. In Denmark there is no color line such as we draw in the United States. Jackson was received socially by the Minister of Finance and other officials. He had an opportunity to talk with leaders of social reform in Denmark. He returned to his island with a new complete social philosophy and a new confidence in his own powers.

His first move was to organize a labor union and strike for better wages for the field hands. By two successive strikes he has raised wages from 25 to 40 cents a day. During the last strike the planters turned the Negroes out of their huts and homeless crowds filled the streets of Christiansted. Many of the people being without food, Jackson secured two sloops to carry some of them to other islands, where they could get work. The Danish government refused to let them board the sloops. Despite this double pressure the strike was carried through to a successful conclusion without any violence beyond the throwing of a few rocks.

Jackson has always been strongly in favor of the sale of the islands to the United States, believing that this Republic will give his people civil rights.

This Negro leader is accused by the planters of organizing the union for his own profit. He replies by producing his books, which show that he receives nothing but a salary of $40 a month, and bills of sale to prove that all the property he has bought is in the name of the union. He is also accused of preaching race hatred, but he asserts that race does not enter into the matter, that he is merely upholding labor against capital.

The serious charge brought against Jackson is that he has filled the people with a spirit of arrogance and discontent such that they will not work. The trouble with his labor union, the planters say, is that it will not labor. They are also of the opinion that the people of St. Croix are not capable of much improvement. They see in Jackson only a man who has gained a dangerous power over a childlike and irresponsible people, threatening industry and the peace. They admit that no legal charge can be brought against him, but are confident that a strong military government would find a way of suppresing him and his propaganda. "There are more ways to kill a cat than to choke it with butter," as one veteran Irish landowner remarked.

Jackson, on the other hand, wants the establishment of a civil government with a local assembly elected by the people. This much he feels sure the United States will grant, as it is the greatest democracy in the world and believes in the right of all peoples to self-government. He further hopes that eventually the Government will buy the sugar lands from the few men who own them, let the people buy them back in small tracts, and sell their crops to a central factory owned by the Government. Thus does he see a hope that the people of St. Croix, who have been slaves and peons for three centuries, shall come to securely own their homes and their souls under the protection of a great democracy.

NEWS OF OUR NEW POSSESSIONS

New Jersey evening 9/27/17

News From St. Thomas, Virgin Islands, U. S. A.

By Rothschild Francis.)

PROGRESSIVE PARTY MEETING POORLY ATTENDED.

Tuesday evening, August 28th, at Cine Hotalia this party met for the purpose of discussing a proposed draft of its Constitution. The meeting lasted for nearly four hours without recess.

The planks in the platform of this party are: 1—As much self-government for the islands as is practicable according to the United States Constitution—natives to be given public offices when qualified. 2—Citizenship to be granted to natives. It is strange that the majority of this party allowed Dr. Christiansen's proposal to be carried, especially the one "deleting the provision relating to citizenship for all natives." Whatever may be the opinion of the Doctor, he should understand this one thing, viz.: the masses will not stand longer any unreasonable disfranchisement and the quicker he makes known to the public his motives for so doing, the better. The press was criticized for permitting certain undesirable local political conditions to continue unattacked. A retort by the editor of the "Bulletin" was the next in order. Hereby we suggest the establishment or the organization of a like party to send representatives in the Colonial Council for the coming election and to be led only by men who know the needs of the masses.

WEST INDIAN MILLIONS TO BE PRESERVED IN A FUND.

The Bulletin hinted a gleaning from late Danish papers. It is proposed to preserve the West Indian millions for furtherance of Danish culture, etc., as well as to suitably reward persons who have done public service without being officials of public employees.

UNDESIRABLES FROM TORTOLA B. V. I., WIL LNOT BE ALLOWED TO RESIDE IN ST. THOMAS.

During this week the United States authorities ordered the deportation of several undesirables from the British Virgin Islands who seeked to land in this Island in the usual manner. Natives have long ago looked on the entrance of such folks in their island home as a violation of their rights. These folks fed highly on the fat of the soil without contributing one cent for its upkeep. Coal trading boats from St. John and Tortola are examined by United States authorities in St. Croix. The former is always given the privilege to sell first, so we are informed. That's right, Sammy; let the world see you are serious over the protection of your new adopted children.

Sam Weiss, of the Rodwell vs. Labor Union case, though pleading not guilty, was charged for perjury and sentenced to four years' imprisonment. J. H. Payne was his counsellor, we are informed.

Max Wallace and W. Miller have been appointed temporarily as sanitary inspectorys for this island. We had the pleasure of seeing the appointment.

Correspondence appeared lately in the "Mail Notes" under the captain "Why does the United States not purchase the British Virgin Islands?" The writer claims that the islands of the Carribean Sea geographically belong to the American Cantinent, and politically and commercially they can never be fully developed until they form an integral part either of the United States of America or Dominion of Canada.

Mechanics should jonitly protest against the of the Trade and Lamp Tax in their department. They should further make it a question of the day Only taxation that will exclude trade is in order. This paper will publish your protest at reasonable rates Get busy and let strong headed legislators know you are men and mean to stand up for your manhood.

Alexander Bastian, of St. Croix, was detained and afterwards liberated by the police authorities because he claimed to be in relationship with God as a man and was appointed by Jehovah as officer of the Judgment. We thought citizens are free to worship God according to their convictions.

The Rev. Father Van Benderm. C. S. C. R., delivered an intrresting and instructive lecture to the men of the Roman Catholic Church of S. S Peter and Paul on Tuesday, 28th inst. Subject: "Energy." The reverend father gave the necessary explanations his hearers, urging them to utilize the energy within them. The audience was large and the subject well produced.

At present it is necessary that the various societies in our island get in working order—in the majority of cases they being benevolent in nature alleviate the responsibilities of a municipality in an extensive manner—they are formed to protect, reform, entertain and instruct their members who are taught to be economical, industrious, moral and also taught for the sake of the beauty and perpetuity of their home life they must be vitally interested in the lives of others. Such is the teachings explained in brief Are men doing justice to posterity when through indifference (or any other name if you please) they close the doors of many an institution? I think not; there are many serious points too numerous to mention which ought to be taken in consideration before so doing, therefore, get up, fellows; quit your idling and work to place before posterity the example it is your serious intentions they should follow. Members of the United Brethren of St. Joseph and the Independent Order of Good Templars please take note—remember your teachings: The social and economic betterment of members, and to eradicate from the drunkard that fatal vice which wrecks his home, defiles his manhood and shortens his existence. Having such an uphill work, don't sit quiet, do something it will be better than you care to think.

"I would rather be one who has tried fifty times and FAILED fifty times, but still sings, than to go on record as a QUITTER because I did not at once do great things."

Committee on Naval Affairs Visits St. Thomas, V. I., U. S. A.

Early Friday morning, Aug. 24, the guard ship greeted these men with 17 guns. While on shore they visited the Market Square and other public places and listened to a concert by U. S. Naval Band. Our reporter also observed them chatting with the editor of the Mail Notes. We hope that old gentleman has placed things as they are before the committee. We want a square deal and that only. The members of the committee are: L. P. Padgett, chairman, who hails from Tennessee; W. J. Browning, W. L. Hensley, G. R. Farr, J. R. Connely, W. B. Oliver, F. Hicks-Wilson, Wm. Padgett, secretary. Will some one of our readers in these States give us the correct address of the chairman?

Municipal Band to Play in the Future on Fort Christian on Sundays.

Such was the statement made by the secretary of this institution. If this was done by the special request of our Municipal Committee we beg of them to take into consideration this fact, that according to the laws of acoustics concert-goers will be unable to enjoy the music. If done only with a motive to ape others we call the attention of the authorities in this band, also to realize another fact, viz.: The municipality expended hundreds of dollars to erect this music pavilion for public entertainment. For ten years you rendered music in a satisfactory manner under the roof, why change now?

New Assistant Police Master Quite Energetic.

There is new life in the Police Department since Mr. Norman Alexander has taken over command. He is interested in all local events and is giving a square deal to all.

Local News From St. Thomas, Virgin Islands, U. S. A.

Mr. Sydney W. Hatchett was asked to retire from service as tyler in the Harmonic Lodge No. 356 after 25 years' meritorious labor. He is succeeded by Sam Donhavin, another man of good standing.

The Virgin Islands Real Estate Co. has lately been established with Mr. J. E. Spraune as president. We wish this native enterprise a prosperous existence. Knowing the president to be intelligent and energetic we feel sure it will not fall short of expectations. Miss A. C. Burnet is secretary-treasurer.

Mr. and Mrs. Hans Mendes celebrated their silver wedding on Aug. 22. We wish them still a longer stay with each other.

The baseball match, Dolphin vs. Vixen, resulted in a victory for the former. How is this, Vixen boys? Your last opponents are much stronger than the Marines.

Will some one inform this office the whereabouts of Miss Abbie Wilson, formerly residing at 349 Waverly avenue, Brooklyn.

Policeman Sam Broome has raided a batch of bone crackers and they are awaiting trial. That's right, Mr. Policeman, root out the damnable vice.

WANT MORE W. INDIES NOW

The Guardian

APPETITE FOR COLONIES WITH COLORED POPULATIONS TO BE HELD IN TUTELAGE WHETTED BY PURCHASE OF DANISH WEST INDIES FOR $25,000,000— NAT'L. CHAMBER OF COMMERCE DECLARES ITSELF.

2-3-17

Washington, Feb 1, 1917—Acquisition by the United States of other West Indies, in addition to the Danish Islands, was recommended to the Chamber of Commerce of the United States by a committee on foreign relations at the annual meeting here today, on the grounds of security to American and Latin-American commerce. Purchase of the Danish Islands, the committee declared "eliminates one possibility of our being drawn into European political differences."

WEST INDIANS COMMENDED BY GENERAL HAIG

4/13/17

New York News

Lance Corporal Alexander, Privates J. Walker, D. C. Babb and Sergeant E. R. Rouse Win Medals for Gallantry Under Gun Fire

Somewhere, "Over There." Word was recently received that several members of the race from the West Indian contingents now at the French front have been signally rewarded for deeds of valor. The men so honored were: Lance Corporal Thomas Nathaniel Alexander, of British Guiana; Private J. Walker, No. 7936, of the 7th battalion; Private D. C. Babb and Sergeant E. R. Rouse, of Kingston, Jamaica. All of the men were cited for honorable mention by Sir Douglas Haig as follows: Lance Corporal Thomas Nathaniel Alexander, of British Guiana, was awarded the Military Medal "for exceptional coolness and devotion to duty on the night of July 20 and 21 when working a machine gun in the front line in a position that was heavily shelled by high explosive and shrapnel. Lance Corporal Alexander kept his gun in action, and fired for 45 minutes to maintain a flank M. G. Barrage. During this period his gun was hit by rifle fire. Again on July 27-28 he kept his gun working for 36 minutes, though exposed to heavy shell fire. The flash blind on his gun was blown away, and the flash screen knocked down, but he remained perfectly cool and kept his gun working effectively." Private J. Walker's deed of gallantry is awarded as follows: "On the morning of Sept. 1 fuse and splinters of enemy's shell fire having ignited an amunition dump. Walker remained on top of the dump after others had left and rescued 5 rounds of charges which were ignited. By his prompt action serious loss of life and amunition were averted." Yet a further "Honor" of the Royal Humane Society Medal is awarded to Private D. C. Babb, of the West India Regiment who, together with Lieutenant D. G. Williams, of the Welsh Fusilliers, rescued a man from a rough sea at Rafa Egypt, on June 12. Sergt. Rouse, of Kingston, Jamaica, and now of the Army Service Corps, was also mentioned for deeds of bravery by Sir Douglas Haig in despatches on June 12.